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ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1939

14169



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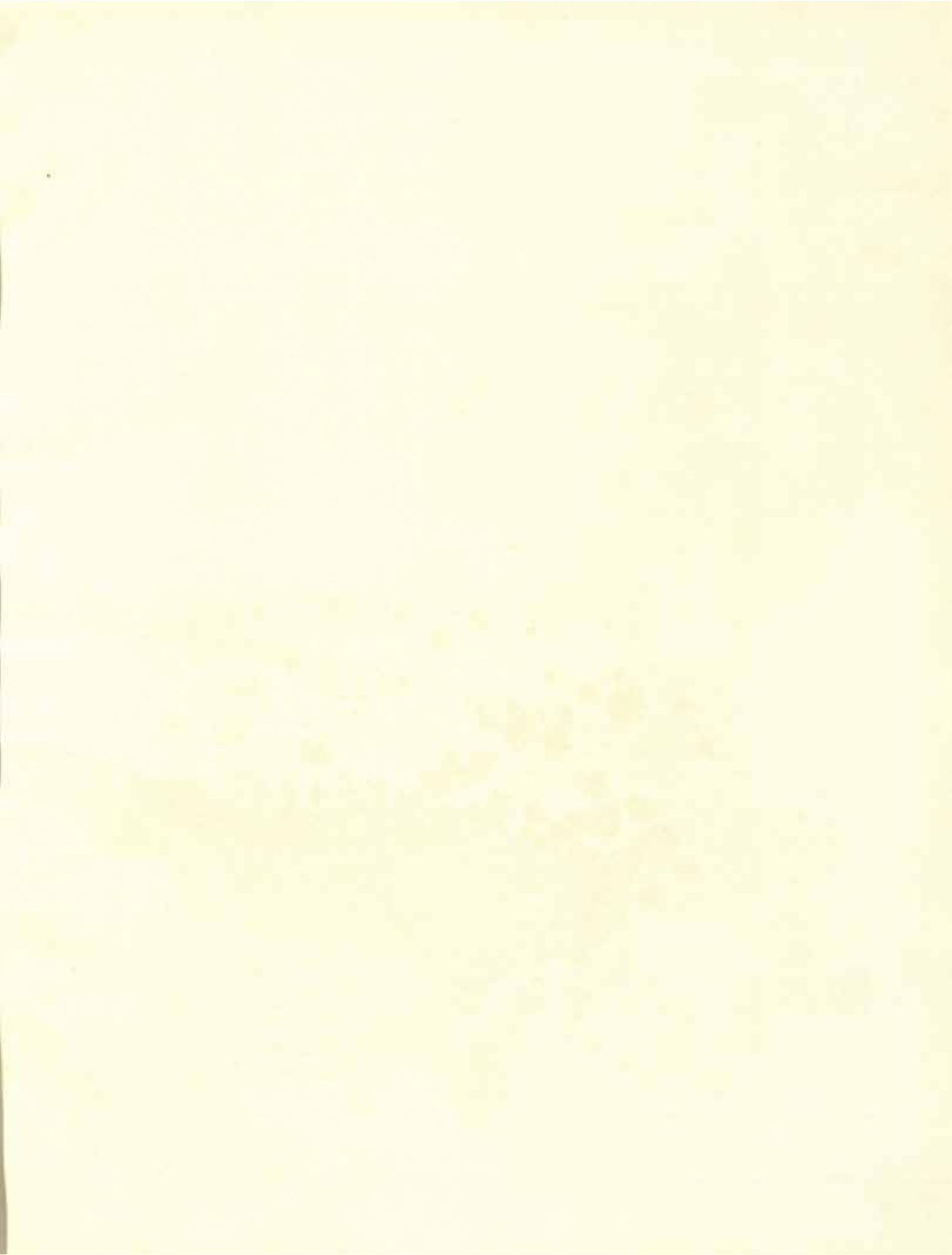
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NEMINATHA, SANTINATHA BASTI, KAMBADAHALLI (p. 48).

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR 1938-39.

PART I—ADMINISTRATIVE.

Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued to be Director of Archæology in addition to his professorial duties at the University.

Staff. Mr. R. Rama Rao, B.A., Assistant to the Director of Archæology, went on privilege leave for one month from 24th November to 23rd December 1938, and Mr. L. Narasimhachar, M.A., was in charge of the Assistant's current duties. Mr. M. C. Tirumalachar, Photographer and Engraver, retired from service with effect from the forenoon of 2nd June 1939, after serving the department with ability and devotion for a period of twenty-three years.

The Director toured in the taluks of Seringapatam, Nañjangūd, Nāgamaṅgala, Turuvekere, Tiptūr, Hāssan, Chennarāyapaṭṇa, Kṛishṇarājapeṭ, Hoḷe-Narsipūr, Sakleśpūr, Kōlār and Chikka-ballāpur for the purpose of collecting inscriptions and information about architecture and also for inspecting the monuments for conservation purposes. The Assistant to the Director toured in parts of Chitaldrug, Hāssan and Mysore Districts for collecting and copying inscriptions. The Pandits toured in parts of the Dāvanagere taluk for collecting and copying inscriptions.

Among the ancient sites and monuments studied were those at Toṇṇūr, Nañjangūd, Nāgamaṅgala, Beḷlūr, Vighnasante, Agrahāra

Exploration. Beḷguli, Diṇḍagūr, Chennarāyapaṭṇa, Aghalaya, Ānekere, Grāma, Śravaṇabelagoḷa, Jinanāthapura, Santebāchaḷḷi,

Kambadahāḷḷi, Biṇḍiganavale, Hirisāve, Kṛishṇarājapeṭ, Sindhaghaṭṭa, Hoḷe-Narsipūr, Sakleśpūr, Tumbadēvanahāḷḷi, Mañjarābād, Kōlār and Raṅgasthala. These monuments belong to several periods ranging from the Gaṅga to the Vijayanagar times. The Nolamba monuments at Noṇavinakere and the Jain temples at Kambadahāḷḷi call for special remark as they are very ancient and architecturally interesting. The Pañchakūṭabasti at Kambadahāḷḷi is particularly important, since it reminds us of features met with in the temples at Narasamaṅgala, Nandī, Mahābalipuram and elsewhere. The bulbose dome of one of the towers anticipates that of the Taj by at least seven centuries. The tour in the Dāvanagere taluk has

revealed a different, though minor, type of architectural buildings in Mysore, which are of the late Chālukya period and yet different from the usual Chālukyan style. Most of them are peculiar to this area which, in ancient times, was ruled by a line of Nolamba Pallavas, sometimes independently, and at other times, subject to the overlordship of the Gaṅgas, Chōlas or Chālukyas. These notes now appear in part III of this Report.

With the co-operation of the Department of Public Works and the Bēlūr and Halebīḍ Temples' Renovation Committee, the renovation work was continued at the temples in Bēlūr and Halebīḍ.

Conservation. Estimates for repairs to the temples at Tonṇūr, Hoḷe-Narsipūr, Mallēśvara, Raṅgasthala, Chitaldrug, Nuggihalli, Heragu, Bhadrāvati and other places were scrutinised and countersigned. In the case of several monuments like those at Ālagoḍu, Gaṅgavāra, Ānavatti, etc., suggestions were made in regard to their conservation. In connection with the tour notes of the Dewan in respect of the Mysore, Hāssan and Kōlār districts during November 1938, periodical reports were submitted on the progress of conservation work. Consolidated copies of the Director's conservation notes on the monuments inspected during the official year were sent to Government, the Muzrai Commissioner in Mysore, and the Chief Engineer in Mysore, while portions of the notes pertaining to the several districts were also sent to the respective Deputy Commissioners for information and necessary action. The notes are now printed in Part II of this Report.

The total number of inscriptions collected and copied during the year is more than a hundred. These are of varied interest. The majority of the inscriptions have been, as usual, edited by Mr. R. Rama Rao, Assistant to the Director, under the Director's guidance and with the help of the Pandits. Among the copper plate records, an important find is a grant issued by the Western Chālukya king Vikramāditya I in the year 670 A. D. Of the stone inscriptions several are important. A Hoysala inscription was discovered in the Śrīkaṇṭhēśvara temple at Naṅjangūḍ. It is, however, yet to be read since it has to be removed from behind a dvārapāla image. A large Hoysala-Ballāla inscription, in duplicate, discovered on the slabs of the two sluices of the tank at Chennarāyapaṭṇa, is interesting. It gives the information that the place was at that time called Koḷatūr and that the tank was built by queen Śāntale or Sātavve, wife of Daṇḍanāyaka Māchiah, who named it Śāntisamudra after herself. On the western walls of the navaraṅga of the Narasimha temple at Grāma were discovered two long inscriptions, one of which is composed in literary Sanskrit and the other in Kannaḍa. They are being studied. The inscriptions refer to a certain Achalaparakāśa-svāmi who is said therein to have been a great sage and scholar. Another lithic record at Tumbadēvanahalli, Saklēśpur taluk, refers to a minor branch of the later Kadamba

dynasty which appears to have ruled parts of the Malnāḍ independently for some time. Some other inscriptions discovered previously in the neighbourhood, as for instance, the inscription at Hāle-Bēlūr, mention the glory of the monuments which this Kadamba dynasty built. It is unfortunate that the complete building definitely assignable to the dynasty has yet been met with, though a few small structures belonging to the period have been noticed at Maḷali.

A note on the Gaṅga coins in the possession of the department was prepared and is published in this Annual Report.

Numismatics.

An interesting paper manuscript discovered at Bēlūr and studied during the year is entitled 'Vēlāpuri Kēśava Māhātmya.' Though it appears to be not very important from the historical point of view, there are still certain facts which are interesting.

Manuscripts.

For instance, it mentions king Viṣṇuvardhana of the Hoysala dynasty in association with a certain monk called Akhaṇḍa-yati.

It is happy to record that Prince Jayachamaraja Wadiyar, B.A., who is greatly interested in Archaeology, was pleased to visit the office on the 24th and 25th of January 1939. On this occasion he not only acquainted himself in detail with the activities of the department, but also examined the antiquities exhibited in the Museum. About twenty coins and some antiquities from Halebid were acquired for the Museum during the year.

Museum.

Over eighty new books have been added to the Library. (*Vide* Appendices.)

Library.

The Annual Report of the Department for 1937 was published and that for 1938 was sent to the press. Guide Books for Halebid and Talkād and a revised edition of the Guide to Seringapatam were also published. The proofs of the Mysore Supplement to the Epigraphia Carnatica were corrected and sent to the press.

Publications.

The receipts and expenditure of the department under budget heads amounted to Rs. 15,587-9-3 and Rs. 15,587-9-3 respectively. (*Vide* Appendices.) A sum of Rs. 360-7-0 was realised by the sale of the departmental publications and photographs during the year.

Finances.

The success of the department's work was rendered possible by the sincere co-operation of the office staff.

PART II—CONSERVATION OF MONUMENTS.

MYSORE DISTRICT.

SERINGAPATAM TALUK.

Tonnur.

KAILĀSĒŚVARA TEMPLE—(III CLASS ANCIENT MONUMENT).

The temple is not architecturally of much importance. But it is a very old one dating from the middle of the 12th century. The tower is badly damaged and needs to be completely removed. Some portions of the outer walls on the south and north have also come down. But the stones, some of which bear inscriptions also, are all in the compound. It should be possible to restore them to their places and strengthen the building which is intact inside, without disturbing its ancient character. The inscriptions make it a building of considerable interest to the Archaeological Department which cannot therefore permit the dismantling of any part of the building and the reconstruction of the whole or any part elsewhere. The villagers are willing to subscribe a sum of Rs. 250 for the repairs of the temple. An estimate may be prepared for restoring the fallen portions of the outer wall to the proper places, for covering the damaged brick roof once again with concrete, for the removal of the vimāna and for similar sundry repairs. This may be possible with about a thousand rupees. The temple is a necessity for the Śiva worshippers of the place. There is a Pārvatī temple on the right, the image of which is said to have been removed long ago by unknown persons to an unknown place.

KṚISHṆA TEMPLE—(III CLASS).

The fallen outer prākāra wall and other portions require to be rebuilt. This should be done as far as possible making use of the old large heavy slabs so as to keep up the character of the old wall. Where this is not possible, size stones may be used. The roof requires complete reconstruction. The heavy parapets on the prākāra walls may be removed.

LAKSHMĪ-NĀRĀYANA TEMPLE—(III CLASS).

The outer walls of the main shrine of Lakshmi-Nārāyaṇa are getting to be out of plumb. They need to be examined immediately. If their condition is bad, buttress walls or granite buttresses may be given, care being taken not to cover up any sculpture or inscription. The removal of the brick tower may be considered if such a course is necessary for saving the stone structure.

The *prākāra* walls both in the outer *prākāra* and outside the temple have come down in many places exposing the brick filling. If it is possible, the old stone slabs may be restored to their places and the walls rebuilt and cement-pointed particularly on the top where water-proofing is necessary. Otherwise size-stone construction may be adopted.

The whole building is very leaky, the roof being badly damaged. It has to be re-made with cement concrete.

The flooring needs levelling, patching up and pointing with cement in various places.

The *Garuḍa-gamba* which is out of plumb needs to be examined.

A host of bats inhabit the temple and are hunted by cobras at night. The inner parts of the temple may be made bat-proof by the use of wire netting.

The temple, though not very artistic or ornate, is a historical and ancient one. It is an ancient monument which deserves to be kept in repair as a sample of the *Draviḍian-Hoysala* type of architecture. Many of the ugly earthen and brick structures and images may be removed. The kitchen, particularly, needs much attention.

DARGA OF SAYYAD SALAR MASUD SAHIB—(III CLASS).

Some of the pillars, especially on the south-east, sank some time ago, since the terrace was damaged. This has now been rectified and further sinking has stopped. But a similar danger has arisen on the west where the wall supporting the terrace is out of plumb. It has to be removed and reconstructed, for, in the safety of the terrace lies the safety of the Darga. The two corner pillars on the west of the terrace have disappeared. They can easily be restored. The steps leading to the terrace may be reset and cement-pointed. The *maṇṭapas* near the Darga may also be restored to better form for the use of pilgrims.

Melkote.

The *Kalyāṇi* gate on either side has a wall, about 4½ feet high, of size stones. The order in the Dewan's tour notes is that this should be removed and a railing introduced. Large meshed expanded metal railing with paint may be put in. The *maṇṭapa* may be paved with slabs.

The plant just above the eaves on the west face of the *maṇṭapa* may be removed.

The cornice is intact and the beams are strong. Replastering may give the required fitness. Removal may not be necessary. The entrance *maṇṭapa* also may be plastered and touched up.

The *vāhanas* cannot be placed on the platform since the latter is a passage leading to the *Garuḍa* shrine. The *vāhanas* are usually kept inside the temple and this is the safest and most satisfactory arrangement. The flooring slabs may be

reset and cement-pointed. The concrete platform flooring may be repaired. The side ankanas may be protected by expanded metal railings and the central opening may be provided with a folding or collapsable gate of full width. The Garuḍa shrine may be cement-pointed and an outlet provided for the abhishēka water. The leaky roof may be repaired.

NANJANGUD TALUK.

Nanjangud.

ŚRĪKANTHĒŚVARA TEMPLE—(I CLASS).

Many of the figures, particularly those guarding the doors of the various storeys of the gōpura, are damaged, some of them being headless and armless. They have to be repaired in stucco work.

Mahadvara.

A large number of the parapet figures are damaged, particularly in the hands which hold specific symbols. They have to be repaired carefully in accordance with the Āgamas and the Archæological Department will be glad to give such help as it can. The sculptures inside the mähādvāra and elsewhere have been white-washed so that the carvings have been covered over. The white-wash has to be removed. In the inscription the date is not completely carved. It may be carved. The Archæological Department will be glad to supply the information. The steps leading to the tower of the gōpura are intact and require but little improvement, but the damaged flooring may be repaired and the pest of bats may be stopped by the insertion of small meshed expanded metal frames to the inner doors coloured black. Many of the battened wooden doors have been broken and could be repaired without much cost.

The plaster has in many places peeled off, particularly in the south-east corner. Replastering is needed with the names inscribed.

Inner parapet of brick.

The pavement of the front yard is very uneven. The stones are all there except at the eastern end. The pavement may be reset and cement-pointed. The concrete parts of the flooring may be removed and substituted by stone slabs.

Pavement of front yard.

The fine sculptures in the prākāra are thickly coated with age old wax which makes them look ugly. The wax should be carefully removed and arrangements made to keep the images dust-free in the same condition as Vikramarāya's Basava is kept.

Images in the Prakara.

A few cells which have doorways may either be repaired or removed. The flooring of the *prākāra* is generally in good condition.

General repairs.

It only needs washing. The flooring near the images may, when possible, be sloped down to drain off the water. The drains have to be cleaned and repaired so as to allow the water to flow out. Some of the clothes put upon the *bhaktavigrahas* of *Kṛṣṇarāja III* are in rags and may be replaced. The question of providing windows or ventilators piercing the roof with reinforced glass shutters permitting the ingress of light and air, may be considered.

It is necessary to keep the *sōmasūtra* and the drain connected with it perfectly clean so as to avoid the existing offensive stink. Rain water pouring from the roof of the main shrine may be led to the drain by pipes instead of being allowed to pour down and wet the whole area. The filling on the top of the main shrine may be removed. The roof and many of the slits in the walls, ceiling and flooring need cement pointing. The bent railings inside the *navaraṅgas* may be straightened and supported with a larger number of bars.

The inscription stone behind *Jaya* may be removed and mounted on the wall by the side of *Vijaya* to make it visible. The question of removing the present *yāgaśāla* and opening out the space may be considered; this institution may be housed in the north-east corner of the front *prākāra*, the accommodation being found in the present *ugrāṇa* or store. The flooring of the south-west room and the broken bracket near its door may be repaired. The stone jambs now covering the front of the *Śivalilā* and *bhakta* images may be removed and the verandah properly protected and supplied with adequate electric lighting. These beautiful images deserve to be given a thorough cleaning. The use of oil and oil wicks inside this temple may be minimised, electric lighting being substituted. Electricity may be supplied to the *Muzrai* institutions at the rate at which it is supplied to the factories. The flooring around *Basavanakaṭṭe* may be repaired.

The most important repairs are concerning the roof. The latter which appears to consist of a brick bed over the slabs of the ceiling is unduly heavy and in most places so worn out that the larger part of it is pitted. In many places the plaster and the concrete are cracked so that water trickles in and damages the roof.

Two *bilva* trees which grow close to the vestibule of the main shrine need to be carefully examined for their effects upon the structure. The roof shows cracks near them, which are pretty larger on the south. The expenditure for repairing the roof promises to be heavy, but it is absolutely necessary. The broken images of the *vināna* may be repaired along with the gilded *kalaśas* of the inner *gōpura*. The *vaimāḷige maṇṭapa* appears to be repaired recently. The front basement has cracked bringing one pillar down by a few inches and allowing the roof to crack. It may be looked into and, if possible, the wooden planks may be substituted by stone or concrete.

NAGAMANGALA TALUK.

Nagamangala.

SAUMYA KĒŚAVA TEMPLE—(II CLASS).

The temple has been described in detail in the Annual Report of this Department for 1934 (pp. 31 ff.). It was recommended that the small and ugly shrine put up in later days to enshrine the relievo of Ugra-Narasimha should be removed. The work is not yet done. The broken image of the other goddess of the south cell is now stored in the verandah to the south of the mahādvāra. It has a breast band and may belong to a later period, perhaps 14th century. Since its hands are broken, it may either be removed to a museum or set up in the verandah. The main image of Saumya Kēśava is slightly inclined to the left perhaps owing to the sinking of the ground.

NARASIMHA TEMPLE.

A pillar near the kitchen is fast wearing out. It may be replaced. The temple is being used for storing the belongings of the priest. This may be prevented and the precincts may be kept clean.

The temple appears to have a reserve fund of about Rs. 500. This amount may be utilised for the repairs like providing strong doorways, resetting the floor, pointing and repairing the roof where rain water soaks in, etc.

Bellur.

MĀDHAVARĀYA-SVĀMI TEMPLE—(II CLASS).

The wall to direct west is thrust out of plumb by the roots of a peepul plant lodged inside. This must be removed. Otherwise, it will bring down the tower.

The stone steps to the north of the main cell should be removed, opening out the sōmasūtra, and the slabs may be used for paving the platform and preventing rain water from soaking in. The *mālīge utsava* may be celebrated on the terrace of the Ammanavara Sannidhi which has been recently repaired.

The plants and grass on the roof may be removed and the cracks pointed with cement.

The empty unused room to the north of the temple may be converted into a combined kitchen and yāgaśāla.

All the walls to the front of the porch may be removed and the pavilion opened out retaining only the celis of the new Gōpālakṛishṇa and Lakshminārāyaṇa shrines and the Dēvī shrine to the south. The Dēvī shrine may be provided with a battened wooden door. Its roof requires immediate attention since the slabs are coming down.

The left hand little finger of Vēṇugōpāla is broken and may be repaired. The images of Gaṇapati and Mahishāsuramardīnī are both thickly coated with wax; they may be cleaned. The Janārdana image known as Varadarāja locally, would show great beauty of face and design, if cleaned of its wax.

The pillars, sculptures, walls and the images are to be carefully cleared of white-wash and wax.

The wooden door of the navaraṅga may be replaced by something thinner which will allow the processional image to be moved in and out easily.

The slabs covering the inscriptions may be removed.

MŪLE-SINGEŚVARA TEMPLE—(III CLASS).

The temple must have been in a good state of preservation, when in the Pāllegār period the fort wall with a large pond in its corner was constructed close by the temple. Earth was thrown around the temple and it got half buried and became inaccessible. After Mr. R. Narasimhachar's visit, the images were removed as suggested by him to the other temples: Bhirava and Gaṇeśa to the Gaṅgā-Viśvēśvara temple, and Vēṇugōpāla and Lakshmīnārāyaṇa to the Mādhava-Rāya temple. Perhaps it would be possible to remove the temple and reconstruct it elsewhere if the local people come forward with contributions. At present the ground around it may be lowered and walled off and access given from the west.

It is not possible to include it as a protected monument, since its most valuable possessions and the images have at present been housed elsewhere.

Kambadahalli.

PAÑCHAKŪṬA BASTI—(III CLASS).

The trikūṭāchala group of the Basti buildings is in a comparatively good state of preservation and needs only these repairs: reconstructing the roof, cement pointing of the floor and the walls, providing Śāntinātha with a śimhapīṭha and installing his chāmara bearers and Yaksha and Yakshiṇī, and removing the plants which are growing up on the tower in a dangerous fashion. The open pradakṣhiṇā yard which is partly paved is overgrown with thorns, and the compound wall is damaged. These may be looked into.

The Śāntinātha Basti is in a very bad and dilapidated condition, even the foundation having sunk, particularly in the west, pulling the stone walls out of position. The following recommendation might be made:

Santinatha Basti.

Its broken Śāntinātha image may be replaced by some other suitable image, preferably that of Nēminātha placed in the south-west corner of the navaraṅga.

If funds are forthcoming the walls may be built back into position, the garbhagriha being refloored. The brick walls may, as far as possible, be knocked down and the eastern part of the building converted into a long maṭṭapa. The ugly pilasters may be covered up with cement concrete and given round shapes. This process would need considerable expenditure and would yet be the most satisfactory. Perhaps some pious Jain merchants could make a donation for the purpose.

The priest's houses in front of the temple may be acquired and dismantled and a compound wall put up. The approach road from Biṇḍiganavale may be improved so as to allow the cars and buses of pilgrims to reach this Pañchakūṭa basti. Since this temple is an important ancient building in the State, it is fully worthy of preservation. It may be put into the second class for conservation.

The pillar is one of the most elegant in the State and has given the village its name. It is leaning towards the west, its top being nearly a foot out of plumb. It should be examined by competent engineers as to its fitness to stand in its present condition. If possible, it should be straightened up into a vertical position and reset so as to be out of danger.

The basti and pillar of Kambadahalli may well be promoted to class II of the Conservation List.

KRISHNARAJPET TALUK.

Krishnarajpet.

MALLĒŚVARA TEMPLE.

The Dharmadarsis have petitioned that the compound wall may not be lowered. The temple is not an Ancient Monument. Action may be delayed until the petitions are disposed of. Since a Masjid is in the neighbourhood on the north, the walls had better remain high as they are. The Archæological Department is not interested in the building. The Basavanna on the tank bund is also not archæologically important.

Sindhaghatta.

LAKSHMĪNĀRĀYAṆA TEMPLE—(II CLASS).

Some blocks of the upper platform are out of position. These may be properly placed, the stones pointed and the lower platform given a concrete or stone slab flooring. The pillars are quite in position. The temple is in a good condition. It needs a yāgaśāla and a pākāśāla.

SANGAMĒŚVARA TEMPLE.

The south wall of the navaraṅga has fallen. But the stone blocks are all there. They could be put back into position.

The north porch and the north-east part of the wall have fallen and the north doorway has been walled up. The debris may all be removed and the walls rebuilt with the original stones or at least size stones.

The north outer wall is out of plumb, the roof being overgrown with trees. The latter should be removed, root and branch. The blocks of the wall should be put back into position.

The roof should be repaired with cement concrete and the broken beam repaired.

The neighbourhood is being fouled. The villagers are willing to put up a compound wall at their own cost for about Rs. 1,000. All these repairs may cost about Rs. 2,000. The pūjāri is willing to forego the yield of $7\frac{1}{2}$ acres of land for 50 years to come for the sake of repairing the temple. It appears that an estimate for Rs. 1,600 has been sent up. But the porch which has inscriptions on the four beams should not be removed. More supports may be given on the *jagali* to save it from falling.

Santebachalli.

THE MAHALINGĒŚVARA TEMPLE—(II CLASS).

The western part of the structure including the western walls of the navaraṅga is intact. It could be saved from further ruin by slight repairs and cement pointing. The navaraṅga could also be saved from further ruin by the wall pilasters being drawn into position and the outer wall being reconstructed, as far as possible, with the stones lying about or with size stones. It may not be possible to restore the porch.

It is said that the temple has a fund of nearly Rs. 2,000 and 42 acres of wet and dry lands yielding about Rs. 300 a year and costing about Rs. 20,000. The repairs may cost about Rs. 3,000. It may be possible to find the amount by supplementing the available fund, if need be, by a Government grant.

JAINA TEMPLE SITE.

About 50 yards to the north of the Virabhadra shrine there stood formerly a Jaina temple with round cylindrical necked pillars and a Jain image standing on a simhapīṭha. The image which is about 5 feet high is of soapstone and now lies in a mutilated condition where the original garbhagriha stood. The temple has now collapsed and lies in a heap. The image is probably that of Śāntinātha. It may be removed to a museum to save it from vandalism.

THE NĀRĀYAṆA TEMPLE.

The roof is leaky and needs repairs.

Aghalaya.

MALLÊŚVARA TEMPLE—(II CLASS).

This monument should be declared protected as early as possible. Its high rubble platform may be cement pointed so as to keep it and the temple intact. The roof is leaky in the middle of the navaraṅga and the south-east corner. Patching may be done. The carvings are covered over with lime wash which should be removed. There are many Hoysala images in the temple but they are thickly covered with wax. They may be carefully cleaned and the vestibules may be provided with expanded metal doorways or battened wooden doorways with perforations for letting in light.

Hosaholalu.

LAKSHMĪNĀRĀYAṆA TEMPLE—(I CLASS).

The houses in the neighbourhood have been acquired. A compound wall has to be put up. The pillars and other sculptures have to be cleaned. The floor also has to be cleaned. Oil torches should not be used for showing the ceilings. Electric torches may be used. The pradakṣhiṇa platform may be levelled and covered with concrete. The bench slab in the south-east of the navaraṅga is out of place and may be reset.

Kikkeri.

BRAHMÊŚVARA TEMPLE—(I CLASS).

The temple may be transferred from I class to II class. It is in a good condition and intact. The perforated screens of the navaraṅga should be protected by inserted wire netting in order to prevent bats from entering the navaraṅga and spoiling it. The damaged walls of the navaraṅga may be substituted with perforated stone screens. The Basava shrine may be protected with a doorway. The roof over the Nārāyaṇasvāmi niche is leaky. It needs repairs. The walls may be cement-pointed and grouted. The compound wall may be reset where it is damaged. The sculptures may be freed from white-wash and dirt. It is worth while deepening the well by about 30 feet so that there might be a continuous supply of water. The compound may be levelled and an outlet for rain water provided. The archak gets only 8 as. 8 ps. a month. He may be given a better remuneration and a peon may also be provided.

KOLAR DISTRICT.

KOLAR TALUK.

Kolar.

MOKBARA—(II CLASS).

Cypresses have been planted as instructed in the Dewan's tour notes. The row of cypresses may be completed around the tank by a dozen more being planted. The tank has been removed of its silt and is now fine.

The ornamental work is covered over with age-long coats of lime wash. This lime wash should be carefully scraped before another white-wash is applied next time, so as to free the ornamental work.

There is not sufficient daylight inside. The opening out of the nine windows (2'×2') in the inner wall and putting in corresponding brick work in honey-comb design may give more light. This may be considered. But no barred windows should be put in and the one now inserted should be removed.

The cracks in the roof should be repaired. Wire-netting may be inserted into the windows so as to prevent squirrels from damaging the cloth covers.

KHABARSTAN.

This is an old Muslim burial ground close to the Musafirkhana. A cement railing has been put in.

KŌLĀRAMMA TEMPLE—(II CLASS).

The inscriptions on the walls and pillars have all been white-washed. This should not be done since white-wash will cover up the writing and sculptures, if any. The white-wash should be removed.

The stucco images of the Seven Mothers are slightly damaged. They may be repaired and repainted keeping strictly to the old forms. The rat holes should be closed up to prevent snakes, etc., visiting the place.

The garbhagriha of Kōlāramma may be white-washed inside after scraping the soot.

SŌMĒŚVARA TEMPLE—(II CLASS).

The peepul plants on the main temple and the Kalyāṇa maṇṭapa should be removed.

The prākāra sālumaṇṭapas are leaky and may be repaired.

The wood work of the various storeys of the gōpura has disappeared in many places and needs to be replaced for the safety of the brick work. When funds are available the gōpura may be replastered.

A sweeper is quite necessary. The old one may be re-appointed, if possible. Glass pieces may be imbedded into the coping of the compound walls in both the temples.

CHIKBALLAPUR TALUK.

Rangasthala.

RANGANĀTHA TEMPLE—(II CLASS).

The estimate provides for all the needs except the removal of the tree on the mahādvāra. It must be rooted out.

The proposal to open a ventilating tower may be approved since it would not disturb the good sculptures. The question of giving electric lights to the temple may be considered since it is only 3 furlongs from Tippenahalli. The local people are willing to give Rs. 500 towards the repairs which would cost about Rs. 1,200.

The sixteen-sided koḷa also may be cleaned.

TUMKUR DISTRICT.

TURUVEKERE TALUK.

Nagalapura.

CHENNAKĒŚAVA TEMPLE—(III CLASS).

The temple is highly artistic, though its wall images are unfinished or have disappeared. Any one of its pillars or ceilings would be an acquisition to a museum. In its present condition what remains deserves to be preserved by removing all the rubble masonry and providing a brick wall where the old wall has collapsed, since the complete restoration of the whole temple is not possible. Covering it with cement concrete, particularly the domes, may be considered. Since the site of the mediæval village is much worn by erosion, the villagers are intending to build their homes anew on the old Hoysala site. If the front of the temple is opened out into a road leading directly to the east, it would give a good appearance to the building. The villagers are willing to make a collection and then apply for Government help for repairing the temple.

KĒDĀRĒŚVARA TEMPLE—(II CLASS).

This temple is in as bad a condition as the Chennakēśava temple. The garbhagriha and vestibule and the inner parts of the navaraṅga are intact, while the outer walls of the navaraṅga and the tower have disappeared. The same

treatment may be suggested as for the other temple: namely, putting up brick walls outside the navaraṅga and the roof being protected with cement concrete.

Around both the temples there are numerous sculptures which would be useful for exhibition in the museums of the State.

Tandaga.

CHENNAKÊŚAVA TEMPLE—(II CLASS).

The temple is in a good state of preservation and does not need expensive repairs. Its compound is used along with the navaraṅga as the living accommodation of three or four branches of the priestly families whose houses open out towards the temple. It would be better to clear the temple compound and get it kept clean. The road in front of the temple is to be widened.

Hulikal.

MALLÊŚVARA TEMPLE.

The temple appears to be safer as it is, the outer walls being held in position by the alluvial earth. It cannot be saved from the depredations of the annual inflow of water, unless the water course is diverted, thereby cutting off the supply of water in the neighbourhood.

TIPTUR TALUK.

Nonavinakere.

BYĀṬARĀYA TEMPLE.

The vimāna and the mahādvāra need replastering. The navaraṅga roof was recently repaired. The temple has a small fund of its own available for the purpose.

HASSAN DISTRICT.

HASSAN TALUK

Grama.

CHENNAKÊŚAVA TEMPLE.

The tower, roof, etc., have already been repaired. The walls of the inner navaraṅga which are irregular may be plastered. The old soapstone outer walls,

particularly on the north of the navaraṅga, are out of plumb and must be reset from the foundation upwards; otherwise the whole thing will collapse. The roof is leaky and needs repairs. The flooring of the temple hall needs pointing and the south wall of the kitchen needs plastering. If possible the flooring of the compound may be covered with slabs so that the water may be drained out. The yāgaśālā may be continued up to the compound wall.

NARASIMHA TEMPLE.

The discovery of several large new inscriptions in the Narasimha temple has raised its importance. This temple may be declared protected and included in the List of Ancient Monuments of the II class.

The roof is leaky in the south-west portions of the temple, extending from the garbhagriha to the navaraṅga. The roof needs repairs.

DHARMĒŚVARA TEMPLE.

The roof is leaky. The compound wall may be repaired and, if possible, plastered. The east entrance may be provided with a door. The kitchen at the back of the temple may be repaired and re-tiled.

CHENNARAYAPATNA TALUK.

Chennarayapatna.

CHENNAKĒŚAVA TEMPLE.

Though the temple is not remarkable for its art, it ought to be much better kept since it is the chief temple of a taluk town and nearly 700 years old. Its pillars and walls are thickly coated with soot and wax layers alternating. These should be scraped off and the walls cleaned. The compound should be kept clean and the tiled structures on either side of the mahādvāra should be rebuilt and given a better shape so as to serve as the yāgaśālā, pākaśālā and the store rooms. The floor in the mukhamanṭapa must be cement-pointed.

Sravanabelgola.

VINDHYAGIRI.

The Brahmadēva temple has been newly repaired. The steps at the back
Brahmadeva Temple. should be so reconstructed as to allow the inscription to be read.

The fort gateway is very leaky and its roof should be repaired.

Compound wall.

The problem of removing the prop stones of the Odegal basti may be considered. The platform appears to be gradually thrusting

Odegal basti. out owing to the very heavy weight of the granite structure, particularly in the east. The sacred tirtha on the north-west of the Odegal basti may be provided with a rock-cut outlet so that visitors may not slip and fall during the rainy season.

The roof of Channanna basti is leaky and needs repairs. The brick tower of the mānastambha which is overgrown with a plant should be immediately removed and rebuilt in the old pattern in cement concrete.

Tyagada Brahmadeva Pillar. The Tyāgada Brahmadēva pillar which was hanging originally from the hole in the roof has come down since one of the slabs above cracked. If possible, it may be restored to its suspended position again. The pillar should be very carefully cleaned, the lichens being removed without damage to the stone or the pillar.

Siddharagundu. The Siddharagundu is greatly overgrown with lichens which should be carefully removed so as to expose the images and the inscriptions on it. A large mango tree has rooted itself at the base of the rock and has grown into huge proportions disturbing the pavement slabs. This should be rooted out at any cost and the platform reset.

Akhandabagilu. The brick-work of the Bharatēśvara and the Bāhubali shrines is damaged. It may be removed or reduced in thickness exposing the carvings to view.

Inner gateway. The north-west corner of the gateway 50' above the Akhanḍabāgilu has settled pulling the north jamb out of plumb. The whole structure may be dismantled and reset.

The pavement of the outer prākāra of Gomatēśvara needs to be reset.

Gomata's Dvarapalas. The images of the dvārapālas are very much covered over with lichens and require careful cleaning.

GOMATĒŚVARA IMAGE—(I CLASS).

There is no sudden development of deterioration in the image and the matter may be gone into careful scrutiny and study in consultation with experts. There is no occasion for taking any hurried measures.

The image was studied in detail in comparison with the photographs of the image taken at various dates previously. Most of the marks have been there for over fifty years, though a few of them appear to have developed in more recent times. Those visible now are the following :—

- (i) A vertical crack nearly 10 feet long appears just outside the right leg.
- (ii) *Left foot*.—Portions of the surface are peeling off—perhaps because they are washed with water and other liquids frequently by pilgrims.
- (iii) *Left leg*.—Pitted in front. Reddish hue appears on the west side perhaps due to minute lichens spreading. Microscopic examination is recommended.
- (iv) *Left thigh and chest*.—Patches appear due to the peeling off of the dressed stone surface.
- (v) *Right hand*.—A crack about a foot long appears on the flesh, just above the little finger.
- (vi) *Hips*.—A thin crack is just visible between the two hips.
- (vii) *Left back, left shoulder and arm*.—A large number of patches are developing owing to the peeling off of the surface. No lichens are visible to the naked eye. A microscopic examination has to be made.
- (viii) *Chin and neck*.—Dark coloured lichens are spreading.
- (ix) *Face*.—A crack starting from the right eye is spreading towards the nostril. It was there fifty years ago.
- (x) A black spot has appeared on the creeper in front, and one on the back in the rear. These are not found in the old photographs. These are perhaps due to faults in the stone.

Though the patches are old ones and there is nothing to be alarmed at, the slow deterioration of the fine grained granite surface of the image and the development of cracks require to be counteracted, if possible. The damage generally appears to be due to the action of sunshine and rain, particularly during the south-west monsoon. There is no danger for the image for some centuries to come.

If an absolutely harmless wash and transparent of some suitable silicate substance is known, it may be tried on the walls of the Chāmunḍarāya basti on the smaller hill. If the results are successful it may be applied to the image. Before any such thing is done expert opinion is being taken. The Geological department has been conducting some experiments in this connection.

CLASSIFICATION OF ANCIENT MONUMENTS.

For the purpose of framing rules for the classification of ancient monuments under the Ancient Monuments Preservation Regulation of 1925 and for considering

connected questions, a special committee was constituted by Government, consisting of the Muzrai Commissioner in Mysore, the Chief Engineer in Mysore and the Director of Archaeological Researches in Mysore. The committee held two meetings and at the meeting held on 6th May 1939 it was resolved thus:—

An additional set of rules for the classification of Ancient Monuments on the lines of those prescribed in the Conservation Manual of the Government of India Archaeological Department, may be framed under Section 23 of the Mysore Ancient Monuments Preservation Act of 1925

The Ancient Monuments of the State shall be classified as follows:—

I. Those monuments which from their present condition or historical or archaeological value ought to be maintained in permanent good repair.

II. Those monuments which it is now only possible or desirable to save from further decay by such measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III. Those monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve.

Sub-division of classification. The monuments in classes I and II are further subdivided thus:—

I (a) and II (a)—Monuments owned and maintained by Government.

I (b) and II (b)—Monuments owned and maintained by private persons.

I (c) and II (c)—Monuments owned by private persons but maintained by the owners and Government jointly or by the Government exclusively.

Initial repairs to monuments of class II. As regards class II it will often be found necessary to carry out initial repairs, over and above those specified, in order to put a building in such a state that those minor measures will afterwards suffice to keep it in a tolerably fair condition.

N.B.—Because a building is put into class III on account of its very dilapidated condition, it does not follow that any measures should be permitted which will tend to hasten its decay. It may still be a monument of interest as long as its fabric keeps together.

The consolidated list of Ancient Monuments, as proposed by the Director of Archaeology, may be substituted in place of the one published on pages 426 to 429 of the Muzrai Manual.

The Ancient Monuments in each sub-division should be inspected annually by the Revenue and P.W.D. Sub-Division Officers and a copy of each report, in the prescribed form, sent to the Director of Archaeology and the Government Architect. **Inspection of monuments.** Inspection by officers of the Archaeological Department should be annual in the few cases noted "annual" in the list, and should be triennial in all other cases.

All the monuments named as "proposed for protection" under column No. 8 in the list, may be declared as "Protected" Monuments by a Government Order.

The responsibility of private owners for looking after the monuments in their possession may be definitely fixed by Agreements under Section V of the Ancient Monuments Preservation Act and the date of Agreement entered under column 10.

The grant for repairs and up-keep of non-Muzrai Monuments (about 50 in number) may be increased from Rs. 5,000 and Rs. 1,000 to Sōmanāthapur temple a year, to Rs. 10,000 a year.

The work of looking into the conservation of monuments which is at present with the Consulting Architect may be transferred to the Archæological Department and a sufficient provision made for the travelling expenses of the officers of the department for attending to inspection of work.

The proceedings and recommendations were submitted to Government by the Muzrai Commissioner in Mysore on 10th May 1939 along with a consolidated and revised list of Ancient Monuments.

REPAIRS AND MAINTENANCE OF MONUMENTS.

[Notes and extracts from the inspection reports of the Revenue Sub-Division Officers].

MYSORE DISTRICT.

MYSORE SUB-DIVISION.

Ādinātha basti, Chikkabanasōge.—III class ancient monument. It is very much neglected. Extensive repairs are necessary.

Rāmānujāchārya temple, Sāligrāma.—Minor repairs have been done at a cost of Rs. 360. Some more petty repairs and clearing of vegetation must be done. The water in the pond requires cleaning.

NANJANGUD SUB-DIVISION.

Srikanthēśvara temple, Nanjangūd.—I class ancient monument. The condition of the temple is fairly good. Certain improvements suggested by the Dewan during his visit are engaging the attention of the D.P.W. authorities and the estimates are ready.

Kēśava temple, Sōmanāthapur.—The temple is in a good condition. Certain improvements are being effected by the D.P.W. agency.

Vaidyēśvara temple, Talkād.—Elaborate repairs and alterations including flooring have been effected at a cost of about Rs. 5,259.

Kīrtinārāyaṇa temple, Talkād.—Some improvements were done. A large quantity of sand round about the temple was got removed.

Paravāsudēva temple, Guṇḍlupet.—This is in ruins.

Nāgēśvara temple, Heḍatale.—Requires several repairs.

MANDYA DISTRICT.

FRENCHROCKS SUB-DIVISION.

Gumbaz and Jumma Masjid, Seringapatam.—An estimate for Rs. 23,340 was got prepared for urgent repairs. But the funds of the institutions are too poor. Minor repairs and white-washing were got done at a cost of about Rs. 2,000.

Raṅganātha temple, Seringapatam.—The gōpuram is in need of repairs. An estimate was got prepared. The question of raising a loan from the funds of Sri Pēṭe Nārāyaṇasvāmi temple is under correspondence. White-wash and some minor repairs have been effected.

Nārāyaṇasvāmi temple, Hosaholalu.—Is kept in good condition. The work of the compound wall is being attended to.

Temples at Toṇṇūr.—These are badly in need of repairs. Necessary action is being taken.

Salar Masjid Darga, Toṇṇūr.—The Amildar, Frenchrocks, has been asked for an estimate for repairs.

Nārāyaṇasvāmi temple, Melkōṭe.—The building is in good repair except for the decorations on the parapet and gōpuram. Petty repairs were got done.

HASSAN DISTRICT.

About seven monuments in the Sakleśpur Sub-Division and twenty in the Hāssan Sub-Division were inspected.

Fort, Mañjarābād.—This has been included in the list and action is being taken by the Forest Department for its preservation.

Monuments, Śravaṇabelgoḷa.—Action is being taken for repairs to these as suggested by the Archæological Department.

KADUR DISTRICT.

TARIKERE SUB-DIVISION.

Amṛiteśvara temple, Amṛitapura.—Is in good condition.

CHIKMAGALUR SUB-DIVISION.

Siddhēśvara temple, Marle.—II class monument. Requires repairs. The estimate has been returned without sanction since the amount at the credit of the institution is not sufficient.

Chennakēśava temple, Marle.—II class monument. This also requires repairs. A sum of Rs. 467-10-9 is at its credit. An estimate is submitted to the Deputy Commissioner.

Viranārāyaṇa temple, Belavāḍi.—I class monument, under the management of the Śringeri Jahgir. The up-keep is neglected. Immediate repairs are necessary.

Mārkaṇḍēśvara temple, Khāṇḍya.—III class monument. A sum of Rs. 101-4-10 is at its credit. The roof is leaky. A sum of Rs. 1,000 has been sanctioned for the repairs.

Jain bastis, Aṅgaḍi.—III class monuments. These are in a state of disrepair. An estimate for Rs. 2,500 is not yet sanctioned.

Kēśava image, Aṅgaḍi.—I class monument. Is clean and tidy.

Kalasēśvara temple, Kaḷasa.—This is an ancient monument, not classed. It is in a good condition. Annual repairs are being done from the temple funds.

SHIMOGA DISTRICT.

All the institutions excepting those mentioned below are in good condition.

Fort, Honnāli.—Is in a very dilapidated condition.

Mallikārjuna temple, Kalasi.—This is a village institution. It is in a neglected condition and requires urgent repairs.

Bastis, Narasāpura.—These are in ruins.

Trimūrti Nārāyaṇa temple and Ānekal Basavaṇṇa temple, Bandalike.—These are not in good condition. It is not worth while continuing them in the list.

Aghōrēśvara temple, Ikkēri.—Improvements were done at a cost of Rs. 260.

Dēvagaṅgā ponds, Nagar.—These were repaired at a cost of about Rs. 600.

Rāmēśvara temple, Kūḍli.—The temple requires urgent repairs and the matter is receiving attention in the Muzrai branch.

CHITALDRUG DISTRICT.

CHALLAKERE SUB-DIVISION.

Rock-cut temple, Rāmadurga.—Is in good condition.

Aśōka's inscriptions, Siddāpura, Brahmagiri and Jatiṅga Rāmēśa hill.—Are in good condition.

DAVANAGERE SUB-DIVISION.

Harihara temple, Harihar.—I class monument. Repairs, etc., are being attended to. An estimate for providing the temple with electric lights was prepared for Rs. 493 and the work is taken up.

Jain basti, Heggere.—II class monument. It is fairly in a good condition. Its compound wall requires urgent repairs. For this and for other minor improvements an estimate for Rs. 1,100 is sanctioned.

Īśvara temple, Ānekoṇḍa.—II class monument. Requires some petty repairs.

BANGALORE DISTRICT.

DODBALLAPUR SUB-DIVISION.

All the monuments at Doḍballāpūr, Śivagaṅga and Dēvanahaḷḷi have been inspected and found to be in good condition.

CLOSEPET SUB-DIVISION.

The monuments at Abbūr, Chennapaṭṇa, Tirumale and Doḍmaḷūr have been inspected.

KOLAR DISTRICT.

All the monuments in the Kolar and Chikballāpur sub-divisions were inspected.

CHIKBALLAPUR SUB-DIVISION.

Raṅganāyakasvāmi temple, Raṅgasthāḷa.—III class monument. Requires petty repairs and white-washing of the inner prākāra. An estimate for providing iron gates to the temple is submitted. Some urgent repairs are necessary and revision of the estimate prepared in 1936-37 is recommended.

Venkaṭaramaṇasvāmi temple, Ālambgiri.—The outer walls require repairs. The roof of the kalyāṇamaṇṭapa is leaky. The surroundings of the temple require cleaning.

TUMKUR DISTRICT.

TUMKUR SUB-DIVISION.

Chennigarāya temple, Kaidāḷa.—Minor repairs were done. The inside of the temple is fairly well maintained. The gōpura and the mahādvāra are in danger of collapse.

Lakshmī-Narasimha temple, Dēvarāyanadurga.—II class monument with Rs. 1,956-1-2 at its credit. Annual white-washing and some petty repairs were done. A stone has since fallen in the course of blasting a District Board well nearby, partly damaging the building.

MADHUGIRI SUB-DIVISION.

Malik Rihan Darga, Sira.—In good condition. The compound wall was recently repaired. Some Mohamedans residing in the premises of the Darga would not easily go, though it was tried to evict them as per Dewan's instructions. A report has been made to the Deputy Commissioner.

Jumma Masjid, Sira.—In good condition.

Fort, Madhugiri.—The roots of plants in the fort wall were got removed and mercury and Atlas tree killer are being tried on a few plants.

Mallēśvara and Venkaṭarama temples, Madhugiri.—These are in good condition. For some repairs an estimate has been prepared and submitted for sanction.

Venkaṭarama and Mallēśvara temples, Miḍigeśi.—Though in good condition, these require some repairs. An estimate has been prepared and submitted for sanction.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Tonnur.

Tonnūr or Tonḍanūr is an old place close to Mōti Talāv, about two miles to the west of the main road from Hirōḍe to Nāgamaṅgala. It has four temples and a darga existing. Two of the temples, probably those of Kṛishṇasvāmi and Kailāsēśvara appear to have been constructed in the days of Hoysaḷa Narasimha I (C. 1158 A.D.).

Situation.

KAILASEŚVARA TEMPLE.

The Kailāsēśvara temple is situated at the north-east corner of the old town on the right bank of the water-course of the Yādavā river; this is identical with the low basin, which is now a cultivated field.

Situation.

The walls and tower of the building are now in a dilapidated condition. The garbhagṛiha contains a dark liṅga, about $2\frac{1}{2}$ feet high. There is nothing architecturally remarkable about the garbhagṛiha or the vestibule. The navaraṅga has three aisles and is long with three sets of cylindrical pillars on the west side and four sixteen-fluted pillars in the eastern extension. To the east is a small one-aṅkaṇa porch with two octagonal pillars.

General description.

The outside wall has three cornices, the lowest one of which is octagonal in shape and rather old and worn. These cornices and several slabs forming the upper wall have numerous inscriptions in old Kannāḍa and in Grantha-Tamil characters belonging to the Hoysaḷa period. One of these refers to the installation of the liṅga, perhaps during the days of Narasimha I (12th century A.D.).

Inscriptions.

LAKSHMĪ-NĀRAYANASVĀMI TEMPLE.

The Lakshmi-nārāyaṇa temple is the largest and perhaps the oldest temple in the place. On one of the pillars of the front row in the maṇḍapa of the Lakshmi shrine there is an inscription in Haḷa-Kannāḍa characters of Surigeṇya Nāgayya, an officer of Viṣṇuvardhana. This adds strength to the tradition that the temple was

History.

constructed in the days of Viṣṇuvardhana Hoysaḷa, though the earliest datable inscription in respect of the main temple is of about 1158 A.D.

The temple appears to have been constructed in three stages not far removed from each other in time and all belonging to the 12th century A.D.

The main garbhagriha, vestibule and navaraṅga appear to have been first constructed. In the garbhagriha stands an image of

Main image.

Viṣṇu as Nārāyaṇa, made of a rather hardish stone, 6 feet high, the prabhāvali and the image being all of one piece. The short nose, curved lips, and bulging wide forehead and the large head of the deity suggest a strong resemblance to the images of Kṛiṣṇa and Satyabhāmā in the other temple. The god stands on a Garuḍa pedestal under a padma ceiling, the corner stones of which bear simhalalāṭas.

The vestibule doorway has Gaja-Lakṣmī upon it. The navaraṅga has four lathe-turned and finely polished soapstone pillars bearing

Vestibule and Navaraṅga. beautiful beaded and floral work resembling closely the central pillars of the Bēlūr hall. The central ceiling has a shallow padma dome borne on corner stones having lion-faced simhalalāṭas. Each of the outer squares is well carved with a Dikpāla in the centre, so that all the nine ceilings are parts of one scheme.

The outer wall of the main shrine, though entirely of granite, has the usual deeply cut cornices, the right-angled pilasters and niches. But the turrets over the niches are pyramidal in their outline and bear the tapering vertical

Outer walls.

bands which are so typical of the Bēlūr turrets. The vimāna over the main shrine is of brick and mortar and appears to be a later structure. The rest of the main temple, along with the Lakṣmī shrine, may well be assigned to the days of Viṣṇuvardhana.

The second stage consists of the first prakāra with its round or octagonal pillars, the large mukhamanṭapa hall with its northern

Later structures.

and southern extremities converted into a number of small shrines for housing the Ālvārs, and the eastern porch with its three sets of steps. This hall has about fifty pillars of granite, all of the cylindrical chisel-worked variety. The central square appears to have been provided in the early Mysore period with a brick and mortar light tower.

To the second stage perhaps have to be assigned the great mahādvāra which is without a tower and the great fortlike outer prakāra wall made up of two stone walls with a brick filling in between.

To the third stage probably has to be assigned the large pātālāṅkaṇa which has more than forty pillars of the octagonal type. There is no special architectural feature worthy of note here.

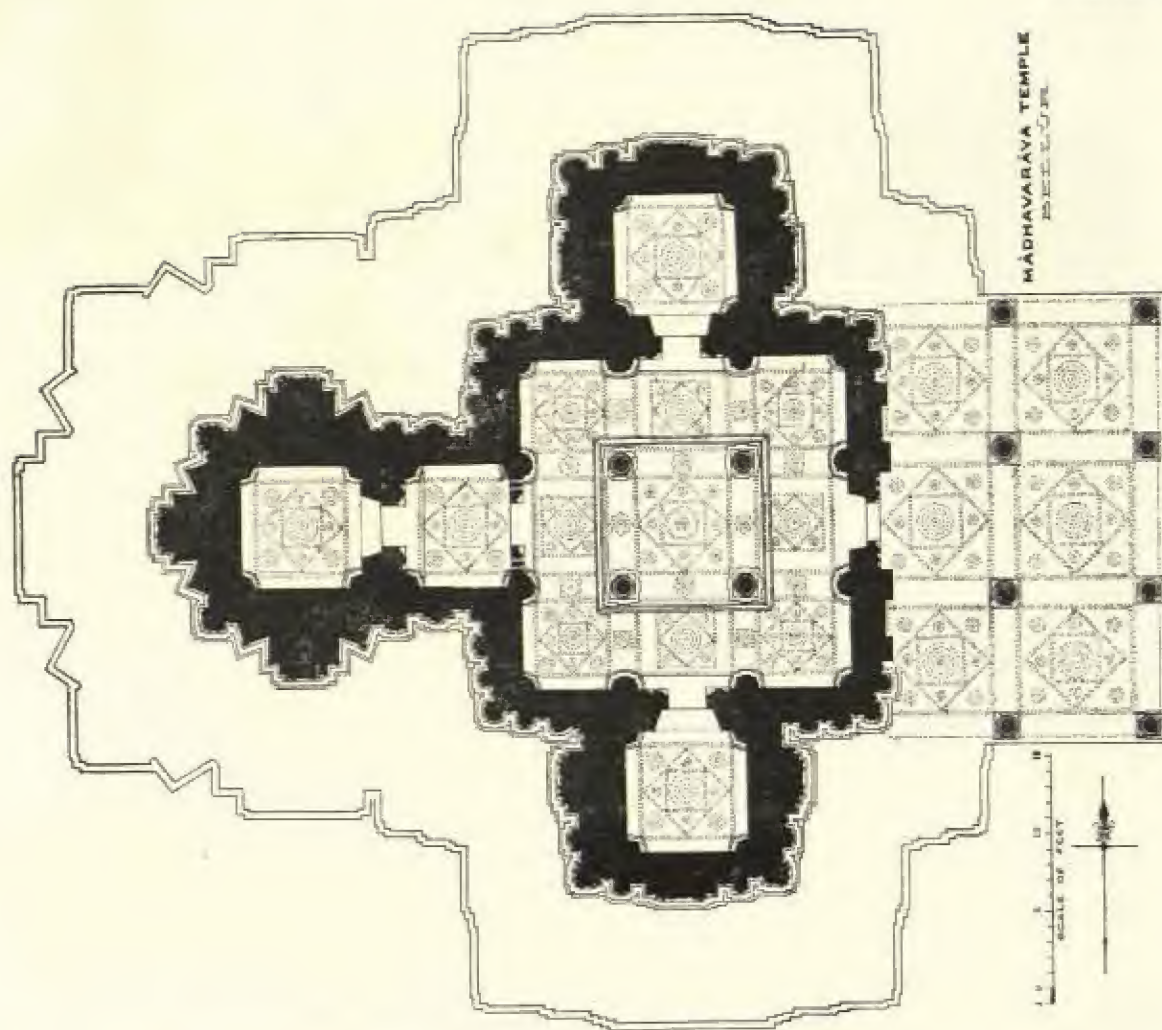


1. IDARGA OF SAYYAD SALAR MASUD SAHIB, TONNUR * (p 72).



2. KRISHNA TEMPLE, TONNUR (p. 29).

Mysore Archaeological Survey.



3. GROUND PLAN (p. 32).

MADHAVARA TEMPLE
Tonnur

In this outer *prākāra*, close to the south wall, stands the shrine of Lakshmi which also shows evidence of two stages. The shrine itself and its *navaraṅga* are of finely dressed granite with niches, etc., elegantly carved. In front of the shrine is a long three-aisled *maṇḍapa* of octagonal pillars, one of which, as already stated, bears an inscription of Vishṇuvardhana's time.

In front of the *mahādvāra* is set up a tall *garuḍagamba* of granite having a sixteen-fluted shaft.

Garuḍagamba.

DARGA OF SAYYAD SALAR MASUD SAHIB.

About a furlong south-west of *Toppūr* and close to the ridges stands on a small hillock the Darga of Sayyad Salar Masud Sahib (Pl. II, 1). It is built in the centre of a terrace approached from the east by a flight of steps, on the south side of which are two small tombs said to be of the relatives of Tipṇu Sultan. A couple of *mahāsati* stones are set up near its gates.

The Darga hall is exceedingly simple having a flat roof of plain slabs supported by four plain pillars. Around it runs a verandah, about

General description. 6½ feet broad, supported by sixteen-fluted and slightly tapering granite pillars with plainish brackets. Thus there are six pillars on each side. There is a beautiful dome over the central square of the hall. The dome has a bulbose shape and is almost hidden by a high parapet of brick and mortar with beautiful tracery work so white-washed as to be almost out of recognition. The parapet is entered by a little foliated arch and is broken up by a number of pillars, the corner ones being tall. The beauty of the design is further enhanced by four pillars which adorn the corners of the terrace. The western pair have now disappeared. Several of the pillars are Hindu. Some of these in the *maṇḍapa* bear figures of Hanumān, etc.

An *urs* is held every year (in the month of *Rajjāb*) which attracts large crowds even from as far as Mysore.

NARASIMHA TEMPLE.

To the north of the *Nārāyaṇa* temple on a small spur of the hills stands an old temple of Narasimha which bears a number of inscriptions suggesting its origin in the 12th century A. D.

Situation and History. It appears to date from the days of Narasimha I Ballāla, though tradition connects it with Rāmānujāchārya. But there is nothing definite to show that it is really of such early date.

It is a small structure typical of the Hoysala-Dravidian school. It consists of a garbhagriha, a long vestibule with a pradakshina-prākāra, a navaraṅga of many pillars and a small porch in front (Pl. III, 1). It may be compared with the Gōpālakṛishṇa temple at Terakaṇāmbi, the Lakshmī-Nārāyaṇa temple at Rāghavāpura, etc. The pillars are all cylindrical and of granite. The outer wall of the main shrine has the usual deep cornices, pilasters and niches, the latter resembling those of the Kṛishṇa temple at the place.

The image of Yōgā-Narasimha is a beautiful one showing the god in the attitude of Yōga with a jewelled band supporting his cross knees (Pl. IV, 1). The god's mouth is open, showing his fangs. There is no prabhāvaḷi or tōraṇa. The god sits on a padma pedestal.

The south-east corner of the navaraṅga has been converted into a kitchen and the north-east corner into a sanetum for a plaster relief of Śrī Rāmānuja. The latter which is in very high relief shows the saint seated in padmāsana with his usual banner and with the seven-hooded Ādiśēsha overspreading his head. The image is very lifelike and generally covered with a kāvī-cloth. The head is too small for the body and shows the saint as a thin, tall and comparatively young man with very large out-spread ears. It is possibly a later day piece which has been traditionally accepted as a contemporary image of Rāmānuja; for, it is said that he held disputations with his Jain adversaries in the place. It is also customary to point to some stone oil presses belonging to the temples and some natural hollows in the rocks near the tank as the instruments by which the defeated Jains were pounded into pulp by the victorious Rāmānujāchārya and his newly converted pupil Viṣṇuvardhana. It is strange that the followers of Rāmānujāchārya give currency to such a damaging and fictitious tradition about their great teacher.

THE TANK.

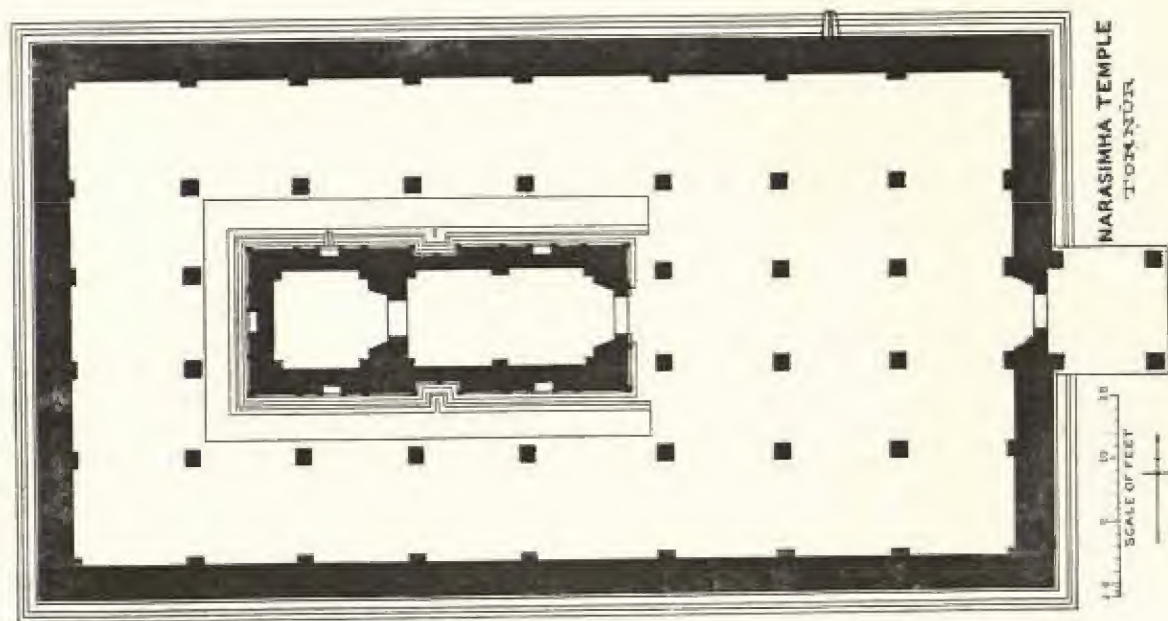
The tank Mōti Talāv, as Nazir Jung called it, is said to have been constructed at the orders of Rāmānujāchārya. Local tradition states that the original bund constructed in the days of the Hoysalas was reset and repaired in the days of Tippu Sultan. A close examination of the steps and the stones used for the bund supports this view, since the jambs, lintel stones and cornice pieces of many old temples have been used for the steps. One set of door-frame pieces near the Brindāvan was found to have two fragmentary inscriptions of about the Chālukya or Hoysala times. And there are four sculptured pieces, two of which are well carved. One of them represents the story of the Gajēndra-mōksha and the other, the story of Saḷa fighting the tiger. The latter is either a piece brought from some



2. UTSAVA VIGRAHAS (FRONT), KRISHNA TEMPLE, TONNUR
(p. 30).



3. UTSAVA VIGRAHAS (BACK), KRISHNA TEMPLE, TONNUR
(p. 30).



1. GROUND PLAN (p. 28).

dilapidated temple or an old structure commemorating the construction of the bund in the Hoysala days. The former appears to be more probable. Tippu who was himself a lover of tiger fights very probably got it set up prominently as a memorial of his reconstruction. It is said that he got the bund removed to its very bottom and discovered that there was a rocky ridge under it which helped to form a natural lake. The tank was perhaps a development of the lake. A water course flowing from the Yādavagiri or Mēlkōṭe hill, known as the Tālekere-haḷḷa or Hebballa takes its origin beyond the Mēlkōṭe hill at Nārāyaṇa Durgā, which is the chief feeder to the tank.

KRISHNA TEMPLE.

In the centre of the old town stands a large temple (Pl. II, 2) whose main deity is generally described as Kṛishṇa, Pārthasārathi, or

History.

Gōpīnātha. The inscriptions of the time of Narasimha I, Ballāḷa, mention the god as 'Vittirunda Perumāḷ.' The earliest inscription now found is of about 1158 A.D. in which Kūttāḍi Daṇḍanāyaka of Kāraiguḍi is said to have set up the god Vittirunda Perumāḷ with the goddesses Lakṣmī and Bhūmī.

The structure appears to have been constructed in three stages. The

Oldest structure.

garbhagriha, the vestibule and the raṅgamaṇṭapa in front of the latter with sixteen cylindrical pillars are of granite and appear to be the oldest. The outer walls of the garbhagriha and vestibule have the octagonal cornices, the square pilasters and niches comparable in some respects with those of the Raṅganātha temple at Seringapatam, Rāghavāpura and elsewhere. The cornices which have ornamental kīrtimukhas are surmounted by a row of sea-horses and the vimāna of large bricks is octagonal with its four niches projecting forward as in some Chōḷa structures in Tanjore and elsewhere. There is a suggestion of Chōḷa influence still lingering.

Inside the garbhagriha which has no doors, the doorway being wide open, there are three large images of stone. Viṣṇu is seated

Main image.

in the centre in sukhāsana with his hands thus disposed: abhaya, chakra, śankha and resting on thigh palm downwards. He wears a crown but his face and that of his consort to his left are both peculiar, being short-nosed, rounding with large bulging forehead.

When all the metallic and cloth coverings were removed, the real nature of the image was noticed and an explanation was discovered for its large head, short limbs and short broad body. The artist was attempting to portray the image of Baby Kṛishṇa seated in state. The child wears a conical crown, a jewelled diadem,

eardrops, necklets, a girdle with a padma in front, armlets, bracelets, anklets and rings on the fingers and toes. He holds in his right back hand a modestly carved chakra and in the left, a śankha. His left front hand is placed on his thigh, while his right front hand is in the abhaya pose. In the mouth there is an attempt at a smile. The baby has soft breasts and a slightly bulging belly. The sculptor has attempted to show Baby Kṛṣṇa who is called in the inscriptions 'Vittirunda Perumāḷ.'

The second stage of the structure appears to consist of the additional portions of the large navaraṅga hall having mostly sixteen-fluted pilasters, the porch in front of it with three sets of steps and the inner wall of the outer prakāra. These appear to have been constructed in the reign of Ballāḷa II, a little before 1175 A.D.

Later additions to the temple.

The last stage is the outer prakāra with the mahādvāra built perhaps a little before 1191 A.D., also in the days of Ballāḷa II.

An undated but definitely Hoysaḷa building is the vāhana maṇṭapa in the north-east corner of the outer prakāra. It is also of about the same time as the third instalment.

There stand three objects of interest to the east outside :—

- (1) A vasanta maṇṭapa of four cylindrical pillars.
- (2) A māstikal—not the representation of plough and umbrella.
- (3) A beautiful large door-frame of granite stone, about 18 feet high. For its huge size it is finely carved.

The metal images of the Kṛṣṇa temple are really fine ones, particularly those of Kṛṣṇa and Rukmiṇī, Satyabhāmā being from a different hand (Pl. III, 2 and 3). Both the former figures are beautifully poised in tribhaṅga with smiling faces and finely shaped bodies. Kṛṣṇa stands on the left leg with the right one crossed behind and just touching the ground with his toes. The fingers of his hands are shown as in the act of playing on the flute which is itself not present. The dress and ornamentation are also superb and very tasteful. The images may come from the early or middle Vijayanagar period at the latest. They are evidences to prove that the art of sculpture did not decay under Vijayanagar but transferred its attention to metal work.

Nagamangala.

PALACE SITE.

The site of the Palace which seems to have faced north extends between the temples of Saumyakēśava and Narasiṃha. The closed up doorway on the west wall of the prakāra of the Saumyakēśava temple gave the inmates of the palace access to the temple.

NARASIMHA TEMPLE.

The Narasimha temple is about a hundred yards directly to the west of Saunyakēśava temple. Popular tradition states that it

History.

is older than the latter structure. If this should be true, the inner temple will have to be assigned to the late

Chōla times, which, however, is doubtful.

The temple appears to belong to the late Hoysala period, though it is not of great architectural importance. Most of its pillars are octagonal. The inner shrine has a pradakshina. The innermost portion which has a number of cylindrical granite pillars is Hoysala and perhaps belongs to the middle of the 13th century.

The temple has a garbhagriha, a vestibule, an inner navaraṅga, an outer navaraṅga, a mukhamanṭapa, a large pātālāṅkara as at Melkōṭe, and a prakāra with a verandah inside. The mahādvara has no gōpura.

General description.

The image of Yogā-Narasimha which has no stone prabhāvali is good but plainly worked. The image of Vishvaksēna in the navaraṅga is of a poor class of Hoysala workmanship with gadā in the right hand and the fore-finger of the right hand raised.

Images.

In front of the image of the spiral Nāga is an opening in the floor which is pointed out as the hole of an ancient cobra which is said to have given its name to the place.

BHUVANĒŚVARA TEMPLE.

The original structure of the Bhuvanēśvara temple is of pot-stone and of the time of Vishṇuvardhana Hoysala. To the south-west of

History.

the temple stands the inscription (E. C. IV, Nāga-mangala 3) of the time of Bammalādēvi (1135 A.D.).

Later extensions to the temple have been made on the north, east and south and are clearly distinguishable from the earlier structure by their uniform use of granite.

The basement of the original structure has two cornices, of which the upper one has dentil mouldings. The outer wall has tall thin

General description.

and right angled pilasters with large rosettes or padmas between some of them. The eaves are straight-sided

with upward dentil projections.

The main doorway on the south, which is of pot-stone, is of the original structure, while the granite doorway on the east, which is quite plain, is of a later period. Thus the original navaraṅga appears to have had but one doorway only.

Inside the navaraṅga there are the cylindrical pillars which may well be attributed to the time of Vishṇuvardhana. They have square base and wheel- and

lotus-shaped mouldings characteristic of the period. The central ceiling, which is somewhat deep, has a lotus pendant.

The following images are found in the navaraṅga :—

- | | |
|--|---|
| Images. | 1. Durgā. |
| | 2. Nārāyaṇa, having a kirita of the Chōla type and a prayōga-chakra as found at Banavāsi and elsewhere. |
| The workmanship is, however, poor; and we can notice the Draviḍian influence on the image. | |
| | 3. A small Chapdikēśa. |
| | 4. Sūrya. |
| | 5. Ardhanārīśvara, with a deer in the left upper hand, which looks like a horse having a bushy tail. |
| | 6. Gaṇēśa. |
| | 7. Nandi. |
| | 8. Durgā, with the flames darting forth from the head. |
| | 9. Śaṣṭmukha. |
| | 10. Mahishāsuramardhinī. |
| | 11. Two liṅgas. |

The doorway of the vestibule is plain. Inside the garbhagriha is the liṅga mentioned as Śankara-Nārāyaṇa in the inscription referred to above. The utsavamūrti has the form of Sadāśiva. It has the image of Pārvatī on the left, and standing Gaṇēśa on the right. All the three are independent metallic images.

The navaraṅga has a cell on the north which is undoubtedly the structure of a later period. There is nothing extraordinary about the shine of the goddess whose image appears to belong to the 19th century. The tower of brick and mortar is modern.

Pillar.	In front of the east doorway is a granite pillar, about 18 feet high, which has a cubical base, an octagonal shaft with wheel-shaped moulding and a square abacus.
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Bellur.

MĀDHAVARĀYA TEMPLE.

(Pl. IV, 3).

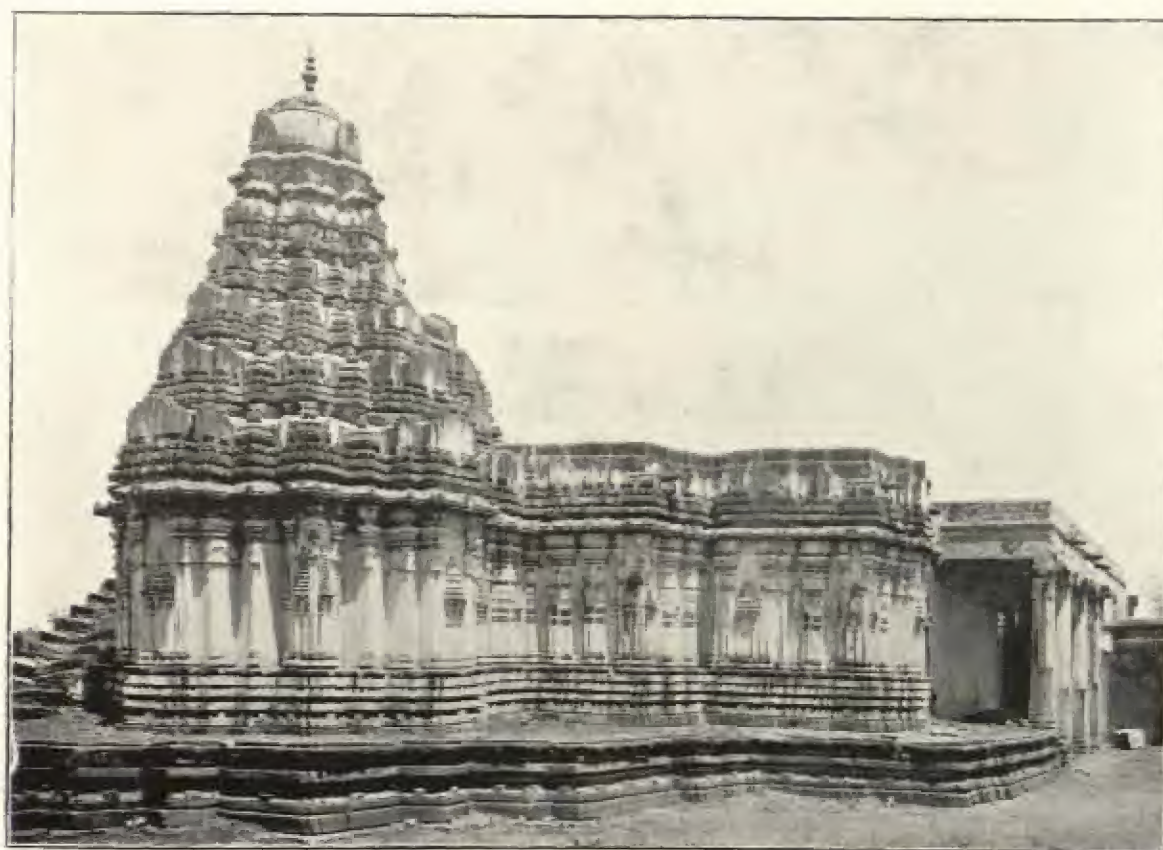
History.	The Mādhavarāya temple appears to have been the main structure of the original agrahāra of Bellūr and to have been built in about 1284 A.D., i.e., during the time of Vīra Narasimha as mentioned by two of the three large Hoysaḷa inscriptions in the porch. The temple may be studied in two stages, viz., the original Hoysaḷa temple and the subsequent additions of the Vijayanagar period.
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1. NARASIMHA, NARASIMHA TEMPLE TONNUR
(p. 28).



2. KARUGALLU, BELLUR
(p. 35).



3. MAHABALARAYA TEMPLE, BELLUR (p. 32).

The original Hoysala temple is a trikūṭāchala of soapstone, with a garbhagriha, a vestibule, a square navaraṅga, and a porch of six squares which is rather peculiar. The temple is reared

Outer view of original temple.

on a platform with an open pradakṣhiṇā which follows the contour of the original temple. The latter has a starshaped main cell with flattened south, west and north sides. The basement has five cornices, three of which have dentil ornamentations, the others being plain. The walls bear no figures but have ornamental pilasters and variously shaped towers borne on single or double pilasters.

The main cell only has a stone tower with four series of turrets of stone. Otherwise the tower is plain and its eastern projection has no Śaṭa group.

The original porch of the main temple is a large structure of soapstone with round bell-shaped pillars and the original cornice intact.

Porch.

To its north and south have now been constructed rooms of brick and mortar for housing the images of Gōpāla and Lakṣmī-Nārāyaṇa brought from the Mūle-Siṅgēśvara temple. The Gōpāla image, particularly, is extraordinarily a beautiful image with its body in full tribhaṅga, its head bent to left and its tamāla tōraṇa showing detailed carving with monkeys, etc. The Lakṣmī-Nārāyaṇa group, though also definitely Hoysala, is not of such high class workmanship. Perhaps it is a Pañchāyatana image. Its chakra is broken.

The navaraṅga is square with four bell-shaped pilasters and nine domed ceilings mostly of the simple lotus shape. At the back

Navaranga.

of the navaraṅga are the images of Gaṇapati and Maṇishāsuraṃardīnī, both of which are thickly coated with wax.

In the south cell is a standing image of Vēṇugōpāla, about 5' high, the most interesting features of which are the slim boyish body and face.

South cell.

In the north cell stands a very fine image of Janārdana, known locally as Varadarāja. If cleaned of its wax it would show great

North cell.

beauty of face and design. Behind it is the serpentine tōraṇa with the ten avatārs. At the foot of the image are seated the stone images of a later period, viz., Nammālvār with chinmudrā, Rāmānujāchārya with daṇḍa and Jīyar with folded hands.

The main cell is entered by a vestibule having a domed ceiling. The space inside is taken up by a finely towered wooden shrine for

Main cell.

housing the metal images. The ceiling of the garbhagriha has a simple lotus dome.

The main image of Mādhavarāya, which is about 5' high excluding the pedestal, holds gadā, chakra, śankha and padma. On the

Madhava.

prabhāvali are carved the figures of his consorts and the ten avatārs. Though the image is definitely Hoysala, it is rather flattish.

GANGĀ VIŚVĒŚVARA TEMPLE.

The Gaṅgā Viśvēśvara temple is a new shrine built just to the north of the Gaurēśvara temple. Evidently it was constructed in Śaka 1591 corresponding to A.D. 1669, by Nañjappa, son of Hariyappa Hebbār of Bellūr.

In the temple are preserved three beautiful Hoysaḷa images belonging to the

Mūle-Siṅgēśvara temple:—

Hoysala images.

1. Gaṇēśa or Vidyā-Gaṇapati—a finely carved image.
2. Bhairava of beautiful workmanship with cobras, etc., round his head, and Kinnaras and dancing goblins lifting up a dog to drink the blood dripping from a severed head in the god's left hand.
3. A fine soapstone Nandi placed in the verandah.

GAURĒŚVARA TEMPLE.

About a hundred yards to the north-east of the Mādhavarāya temple stands the temple of Gaurēśvara which is the oldest structure in the place.

History.

It is a small soapstone structure with its main doorway to the south.

General description.

It is entered by a small porch having cylindrical pillars of granite.

Inside the navaraṅga are placed small Hoysaḷa images of Gaṇēśa and Vīrabhadra and an old Nandi. The doorway of the vestibule is supported by screens with cruciformed perforations. The garbhagṛīha has a medium-sized and round-headed liṅga which is not now worshipped. There is a large inscription slab of Vīra Ballāḷa inside the south-east of the navaraṅga.

The outer walls of the temple are broken by ornamental pilasters. The stepped pyramid tower has on the eastern projection a fine undamaged group of Saḷa and the lion, covered over by lichens.

MŪLE SIṄGĒŚVARA TEMPLE.

The Mūle-Siṅgēśvara temple stands to further north-east of the Gaṅgā-Viśvēśvara temple. It is an original Hoysaḷa temple of

General description.

soapstone with three stepped pyramid towers over three cells enshrining originally Vēṇugōpāla, Śiva-liṅga and Lakshmi-Nārāyaṇa. On either side of each vestibule doorway are perforated screens. The navaraṅga has four ornate bell-shaped pillars and nine ceilings each of which is differently designed. A small porch borne on twenty-four fluted pillars stands to the east with three large inscription slabs of the Hoysaḷa period to the south.

VIMALANĀTHA BASTI.

Inside the town and close to the east gate stands a granite structure constructed in 1680 A.D. It enshrines an image of Vimalanātha, the thirteenth Tīrthankara.

The mukhamanṭapa has a stone inscription of the time of Dodḍadēvarāja Vaḍeyar. The navaraṅga doorway has been provided with an ornamental metal covering bearing an inscription of 1680 A.D.

The basti is not of historical or architectural importance. The place has about 50 houses of a prosperous Jaina community, mostly living by trade.

VĪRABHADRA TEMPLE.

The small Hoysaḷa temple of Vīrabhadra in the town is recently repaired. In front of the structure stands a soapstone pillar with a worn inscription on its east and north faces. Inside the garbhagriha there is an image of Vīrabhadra, about 3' high, holding sword, arrow, strung bow and oblong shield with Dakṣa-
brahṃa to right and Durgā with sword and shield in her hands to left. There is nothing more remarkable about this temple.

KALLĒŚVARA TEMPLE.

About a mile to the south-east of Beḷlūr and close to the Nāgamaṅgala road stands the dilapidated temple of Kallēśvara. It has a garbhagriha, a vestibule and a long navaraṅga with rough hewn octagonal pillars. A Gaṇēśa, a Nandī and a much damaged image of Śaṇmukha are kept in the hall. In the cell there is a natural liṅga of medium size. In front of the temple stands a tall slanting pillar without capital. The brick tower has almost disappeared.

To the north of the temple is the smaller shrine of Dēvī enshrining a mutilated image of standing Pārvatī holding abhaya, pāśa, goad and dāna. The breast band and folded *sari* indicate that the image belongs to the 14th century A. D.

A viragal and a mahāsati stone lie in front of the temple.

VENKAṬĒŚA TEMPLE.

In the south-west corner of the fort stands a small building with a navaraṅga and a disappeared garbhagriha. The stone doorway of the latter is yet supported by the dvārapālas. Though the structure is called the Venkaṭēśa temple, it is used as a store house for the things of the Mahadēvēśvara temple. The dīpastambha has a Vaḍagalai Śrīvaiṣṇava caste mark supported by śankha and chakra and followed by a Kannaḍa inscription of 12 lines of 1519 A.D.

KĀRUGALLU.

(Pl. IV, 2).

About a hundred yards to the east of the Mādhavarāya temple stands the Kārugallu of the village consisting of two large slabs of soapstone standing erect

on a platform with a small square stone set upright in the middle. On Jyeshtha śuddha Paurṇamī a festival is observed here, which is called the *Kāru* festival. A pavilion is erected on that day and the Patel and Shanbhogue are expected to have ceremonial head shave. After this Brahmaḍēva is installed here by the village astrologer and worshipped. *Prasāda* is distributed to the assembled people. The festival appears to be connected with the raising of the new harvest and the installation of the village officers. The village cattle are taken round the stone which is said to have curing powers.

Chunchangiri.

The hill at Chunchangiri has in recent times become a noteworthy place of pilgrimage. Quite a large gathering collects during the jātra season from various parts of the State. The following are the points of interest that we come across as we climb up the hill :—

1. First tōraṇa with rudrāksha and floral ornamentation on the jambs and lintel. The latter has Gaja-Lakshmī on its front face and several interesting sculptures on the other side also, among which are the figures of some yōgis practising yōga.

2. A flight of about 60 steps carved on a single rock leads to a mahādvāra whose lintel has a seated figure of Śiva flanked, like Gaja-Lakshmī, by elephants. In front of the mahādvāra is a maṇṭapa built over a pair of feet carved on a boulder. A brick and mortar bull surmounts the maṇṭapa.

3. Three tōraṇas lead to several maṇṭapas built for the use of the pilgrims. There is also an *uyyāle-maṇṭapa* nearby.

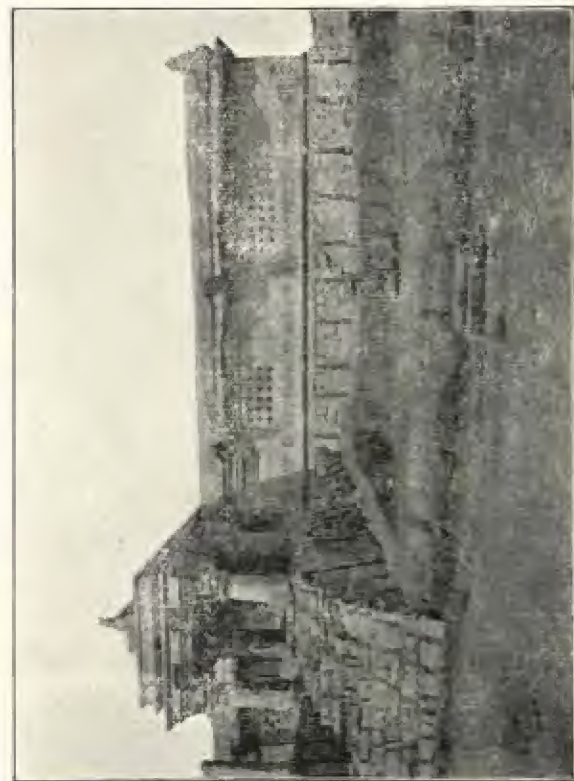
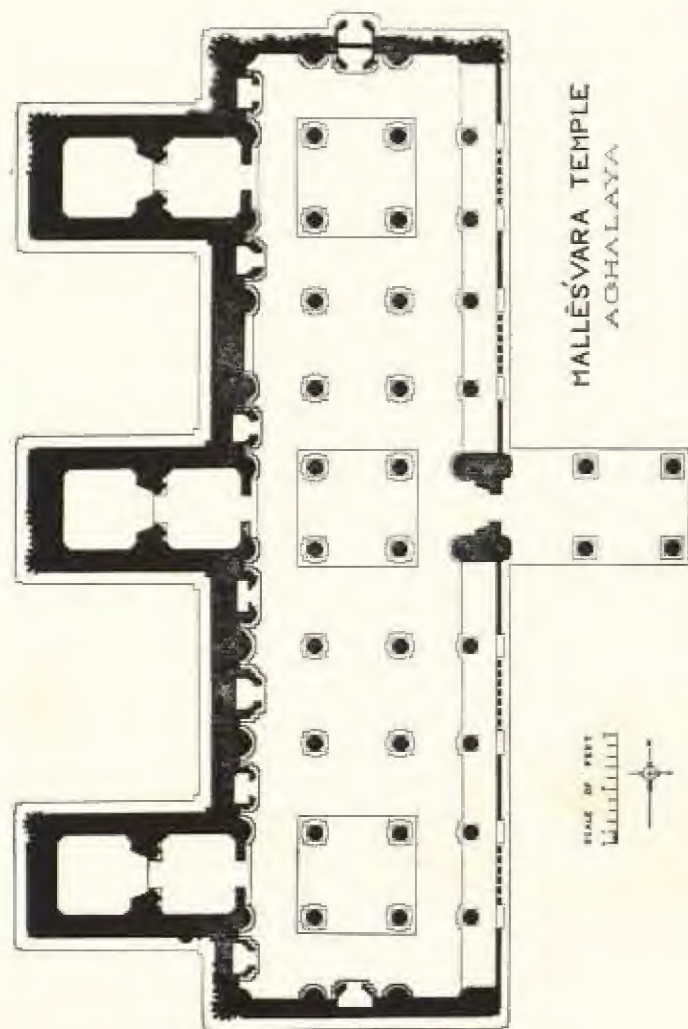
4. Another tōraṇa leads to the area of the maṭha where there is a Bhairava shrine which appears to be a construction of about the 18th century. In front of the shrine there is the standing figure of a female deity. To the south are about a dozen shrines, each enshrining a pair of feet evidently referring to departed *gurus*.

5. Gateway and maṇṭapas of the Nāgachāvaḍi. About 60 yards to the south is a Kalyāṇi pond called Bindusarōvara.

6. Inscription No. Nāgamāṅgala 64, *Epigraphia Carnatica*, Vol. IV. A standing figure of Āṇjanēya is carved on the rock, in front of a triśūla set upright. To the right of the latter is a kalāśa with a trident set in it, also upright, and flanked by the sun and crescent. Here is a Nāgari inscription of two lines.

7. On the rock called Basavaṇṇana-guṇḍu there is a six-line Kannaḍa inscription. The bull on the rock is rudely carved and resembles the Penugonḍa bull. An open maṇṭapa enshrines the bull and there is a pillar in front.

8. About 50 yards further up is situated the Gaṅgādhārēśvara temple with a mukhamāṇṭapa of the Pāllegār period, having in its central aṅkaṇa pillars with



2. MALLĒŚVARA TEMPLE, AGHALAYA (p. 37).



3. NAVARANGA HALL, MALLĒŚVARA TEMPLE, AGHALAYA (p. 39).

bracket figures as in Lepākshi, though the sculptures are ruder here. Two of the bracket images are shown as Mudugere-gauḍa and Balāvalli-gauḍa. Two pillars have rearing lions on elephants and two more are composite.

In the main cell facing east there is an *udbhava* liṅga of rude stone. Opposite to this cell and on its left side are three more cells which also contain liṅgas called Mallēśvara, Chandramaulīśvara and Sōmēśvara. These with Gaṅgādhareśvara and Gavi-Siddhēśvara further up in a cave, form the Pañchaliṅgas on the Chunchangiri hill.

9. The way leading up to the Gavi-Siddhēśvara cave temple is on rocks with no steps. The temple is a natural cave half way up the hill. It is semi-circular in shape, about 20' long, 15' broad and 4' high. It faces west, enshrining a liṅga. In front of it is a rudely-shaped damaged small Nandi said to have the power of granting the boon of children. The west face of the cave has now been walled up and makes a comfortable abode for hermits. There is water supply close by on the south, called Hale-Gajāguṇḍa.

10. On the top of the hill there is another cave temple dedicated to Sōmēśvara. This cave faces north. Since there are no steps to reach it, one has to walk on rocks to visit the temple.

11. On the south end of the top rock there is the Chēlūru-Kamba.

12. On the north end is the Gaḷige-Kallu with another pillar on the peak.

13. Further to the south and on the slopes of the hill there is the Sappe-svāmi maṭha.

14. To the north is Kaṇive-Hanumantarāya carved on rocks.

Aghalaya.

Aghalaya is a village about five miles south-east of Śravaṇa Belgola and five miles west of Santebāchaḷli to which hobli it belongs.

LAKSHMĪNĀRĀYAṆA TEMPLE.

The Lakshminārāyaṇa temple in the village is a 17th century structure, architecturally unimportant. It has been for the most part rebuilt. The vestibule doorway is of potstone and ordinary. The granite pillars in the navaraṅga are square and rude.

MALLĒŚVARA TEMPLE.

The Mallēśvara temple is a Hoysala structure of soapstone belonging to about 1260 A.D. and resembling in many respects the temple at

General description. Gōvīndanahaḷli near Kikkēri. It is a trikūṭāchala (Pl. V, 1) without the towers. But its three cells are placed parallel to each other. Each cell has a closed vestibule. There is a common navaraṅga about 100 feet long and 25 feet broad. In the centre of the east wall there is only one doorway which leads out into a porch, two aṅkaṇas deep and having four pillars (Pl. V, 2).

The temple now stands on a high platform which appears to be quite modern.

The outer wall which has only two plain cornices below has plain pilasters in the upper part of the wall cutting it up into five parts in the north and five in the south. Two of these parts on either side are perforated with indented

Outer wall.

square pattern perforations.

The lower part of the upper wall bears sculptures in relief which, though not of high quality, are interesting. From the east door to the south there are only a few standing under canopies.

Sculptures.

They are Matsya, Kūrma and Varāha. The face of the last is broken. Each is supported by a Garuḍa.

The sculptures are more continuous from the east door northwards. They are in order :—

- (1) Kalki on horse-back holding sword and shield.
- (2) Buddha as a sanyāsi seated in yōgāsana with chinmudrā.
- (3) Balarāma.
- (4) Lakshmī dancing with kalāśa to left and elephant to right, having six hands (rosary, chakra, padma, pāśa, śaṅkha and fruit).
- (5) Śrī Rāma holding bow and arrow.
- (6) Paraśurāma holding axe and fruit.
- (7) Viṣṇu standing—not fully carved—two sets.
- (8) Kṛishṇa and Satyabhāmā on Garuḍa.
- (9) Viṣṇu standing—three sets—not clear.
- (10) Indra and Śachī on elephant (Pārijātāpaharaṇa).
- (11) Viṣṇu standing—four sets.
- (12) Ugranarasimha.
- (13) Viṣṇu standing—three sets.
- (14) Viṭhala standing—supported by consorts. In the field above, conch and discus.
- (15) Viṣṇu standing.

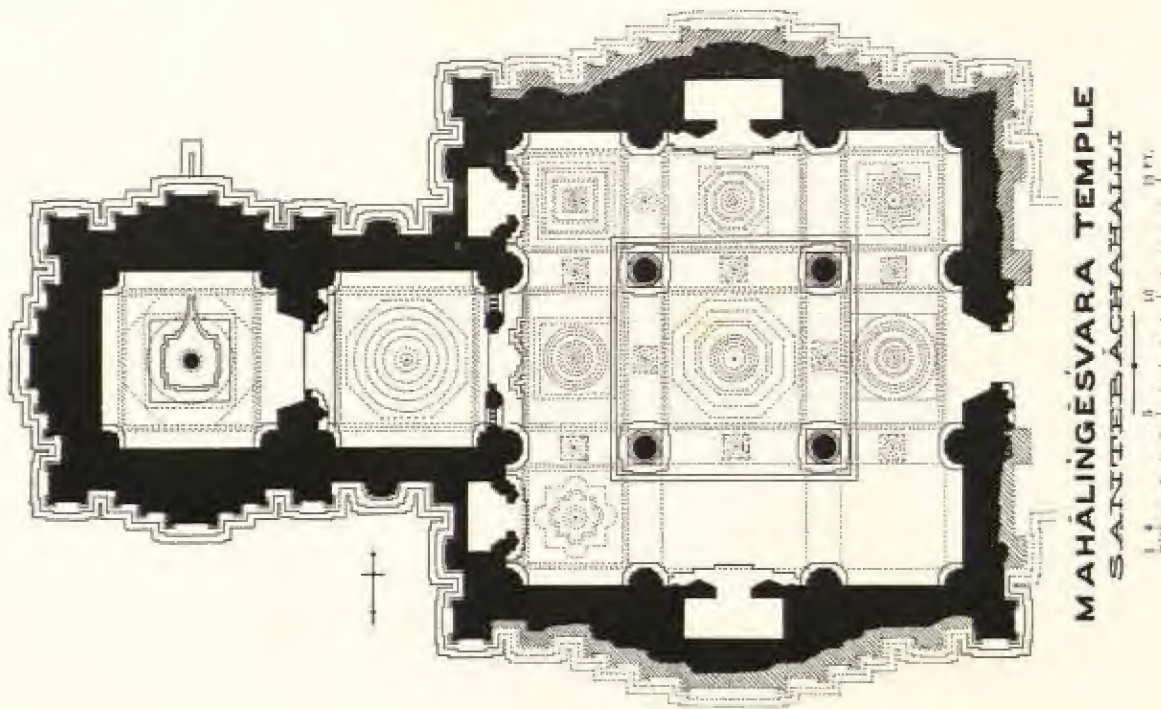
North wall—corner—

- (16) Viṣṇu standing—two sets.
- (17) North niche—empty.

North wall—continued—

- (18) Pārvatī dancing (rosary, goad, svargahasta, phala).
- (19) Bhairava standing with Bhairavī.

The upper wall appears to have been originally decorated throughout with large indented square pilasters and smaller ones bearing interestingly shaped towers and canopies. A good part of this outer wall on the south has now disappeared and is being substituted by a roughly built size stone structure. The back walls of the



1872

garbhāṅkaṇas are also well preserved along with the old parapet in a few places. Originally the garbhāṅkaṇas stood out well separated from each other but more recently the bays have been filled in by earth and supported by a rubble wall which gives the building an oblong contour.

The pillars of the porch are necked cylindrical ones of potstone. Each of the two ceilings is comparatively plain except for the padma dome and rosettes on the corner stones.

Porch.

The navaraṅga doorway is also plain, the jambs evidently having lost their dvārapālas. The navaraṅga hall which has potstone

Navaranga.

benches against the east wall is supported by thirty pillars of the necked cylindrical potstone variety (Pl. V, 3). The hall is divided into three parts each of which has a platform, about six inches high, facing the cell and bearing a Nandi image. The three central ceilings are similar to those in the porch.

Against the west wall of the navaraṅga are constructed seven towered niches. Two more are found against the north and south walls. Each of these niches has an image and there are more images placed around the navaraṅga. They may be thus identified starting from the south-east and running clockwise :—

- (1) Intertwining nāgas.
- (2) Sūrya with seven horses on the pedestal (Hoysala image).
- (3) Hooded cobra.
- (4) Saptamātrikā panel with Virabhadra (Hoysala work).

West wall—

- (5) Gaṇeśa.
- (6) Mahishāsuramardini standing.
- (7) Umāmahēśvara in sukhāsana—good group but covered by muck.
- (8) Gaṇeśa.
- (9) Mahishāsuramardini.
- (10) Gaṇeśa.
- (11) Mahishāsuramardini.

North wall—

- (12) Sūrya with seven-hooded serpent over his head.
- (13) Shanmukha on peacock—the latter's head is broken.
- (14) Kēśava—right padma hand broken.

North-east corner—

- (15) Gaṇeśa.
- (16) Gaṇeśa.

The three cells are very similar to each other. Their vestibule and navaraṅga doorways have dvārapālas. The lintels of the vestibules have Umāmahēśvaras. On the architrave are :

The cells.

South cell—Pārvatī seated.

Middle cell—Dancing group.

Last cell—Pārvatī seated.

The vestibules have shallow padma domes. The garbhagriha doorways have Gajalakshmī on the lintels and Tāṇḍavēśvara on the architraves. The garbhagrihas have under the shallow padma domes, round-headed medium-sized black lingas the names of which cannot now be identified since the inscription dedicating the temple is not forthcoming.

Malagur.

MALLĒŚVARA TEMPLE.

The Mallēśvara temple is to the north of the village. It has a garbhagriha, a vestibule and a navaraṅga. The outside walls have their

General description. right-angled pilasters. Among the cornices of the basement one is octagonal. The tower and the navaraṅga are in ruins. The stone tower appears to have been a stepped pyramid originally. In the navaraṅga there are cylindrical necked pillars and a shallow padma-domed ceiling. The vestibule is open. The līṅga in the garbhagriha is conical-headed.

HARIHARA TEMPLE.

The Harihara temple is to the south of the Mallēśvara temple described above.

It belongs to the 12th century A.D. according to a

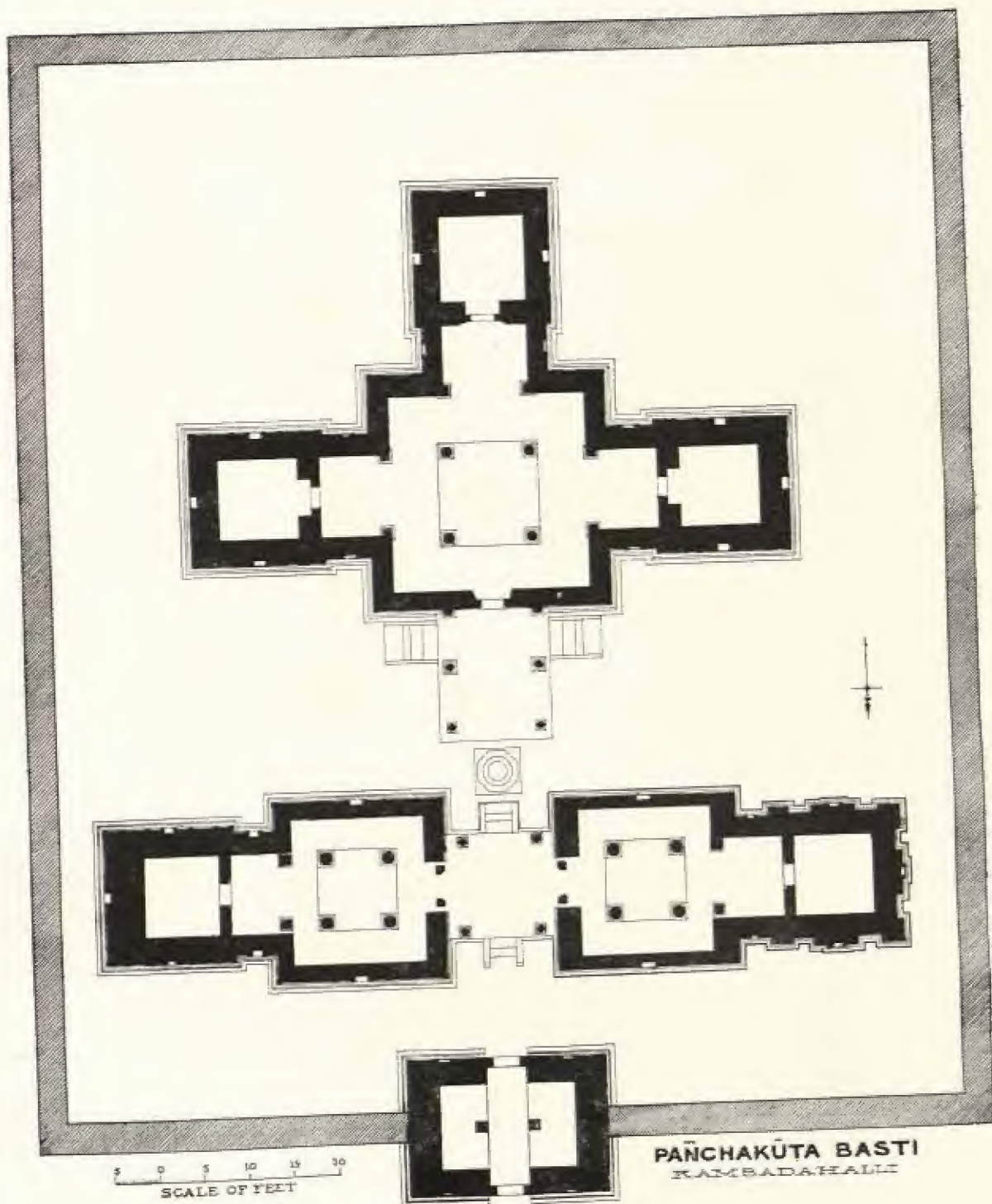
History. Kannaḍa inscription of four lines on the Garuḍa-Nandi pedestal of the Harihara image, which mentions Viṣṇu-vardhana, his queen Śāntale and the mahāmaṇḍalēśvara Baleyaṇāyaka who is said to have been the brother-in-law of Queen Śāntale. Baleya set up the image.

The temple is very plain, having two octagonal pillars in the navaraṅga, perforated screens on the jambs of the vestibule doorway

General description. with transverse rhomboidal perforations and a good image of Harihara, about 5 feet high. The image stands on a pedestal containing Nandi in the south-east and Garuḍa in the east. The god is fully ornamented and holds rosary, trident, chakra and śaṅkha with a sarpakuṇḍala in the right ear and a makarakuṇḍala in the left ear. His tōraṇa is serpentine with a simhalalāṭa. On either side of the god stands a consort. The nose of the main image is broken as also the right hand of the goddess on the left.

On the frieze of the tōraṇa of the image are the Ēkādaśa Rudras on the right and the ten avatāras of Viṣṇu on the left.

There is a stone oil mill to the south-east of the temple.



GROUND PLAN (p. 44).

THE VIRABHADRA TEMPLE.

A little to the north of the two temples above described, stands the Virabhadra temple which is a structure of the Pāllegār period. It is of no importance. In the navaraṅga are rude figures of Virabhadra, Gaṇapati and Nandi. In the garbhagriha is the image of Virabhadra, about 4½ feet high including the pedestal.

KALLĒSVARA TEMPLE.

The Kallēsvara temple which stands about fifty yards to the south-east of the Virabhadra temple is characterless, though it is perhaps as old as the inscription No. Kṛishṇarājpet 68 standing to its south. There are no sculptures on the walls. The temple is mostly built of granite in the front aṅkaṇa and not important. The old structure was originally of one aṅkaṇa only and of potstone. The garbhagriha enshrines a līṅga and in the mukhamantapa a Nandi is kept. Against the outside north wall of the temple is kept a Hoysaḷa Gaṇēśa image of potstone.

Santebachalli.

MAHALINGĒSVARA TEMPLE.

Santebāchalli is a large village about fourteen miles north-west of Kṛishṇarājapet. It has five temples, the oldest of which is that of

General description.

Mahalingēśvara to the north of the village and close to the tank bund. It is now in a very dilapidated condition. When intact it must have been a rather artistic temple built in the Hoysaḷa period. It has a garbhagriha, a vestibule and a navaraṅga with no porch (Pl. VI, 1). The outer walls of the navaraṅga have now disappeared, having collapsed. But the walls of the vestibule and the garbhagriha are intact and show very good workmanship.

The basement has five cornices, of which only one has been finished. On the

Outer view.

other cornices Tāṇḍavēśvara and other images are partly carved. The sōmasūtra has a well carved lion face with the water pouring on the head of a crowned person seated in padmāsana and supported by chauri bearers. The upper part of the wall is ornamented with plain pilasters. The soapstone tower which has three rows of carved turrets has well worked kīrtimukhas and figure panels among which may be noticed the following:—

South.—Ugranarasimha.

Vēṇugōpāla.

Bhīma fighting elephant.

Tripuradahana, etc.

West.—Tāṇḍavēśvara.

Umāmahēśvara.

Śaḷa killing lion.

Mōhini and monkey, etc.

North.—Monkeys sporting

Bhairava.

Kālabhairava, etc.

The temple originally must have had a porch of one *aṅkaṇa* with a ceiling of concentric circles rising over an octagon. Some of these stones are lying about. The *navaraṅga* doorway ($5' \times 2'$) is yet standing.

The *navaraṅga* is a finely worked hall about $20' \times 20'$ with indented square pilasters and fine lathe-turned and bell-shaped pillars with well finished scroll, floral and horse-shoe bands and beaded hangings.

Navaraṅga.

The *navaraṅga* ceilings, at least those that are now standing, are all deep domes of the following description:—

East.—Circular gallery and concentric circle.

South-east.—Disappeared.

South.—Disappeared.

South-west.—Arched śrīchakra gallery with similar concentric śrīchakras above.

West.—Square gallery and concentric squares.

North.—Octagonal gallery with concentric octagons.

North-east.—Eight-pointed starred gallery with similar concentric stars.

Central.—Octagonal gallery with concentric octagons.

Many of the pendant buds have now disappeared.

Set inside the walls of the *navaraṅga* are four niches which contained beautifully carved images, each about $2\frac{1}{2}$ feet high. Only three of them are now remaining in a mutilated condition.

South.—Standing Brahma with the nose and hands broken. Only the central face is bearded. A fine figure.

Second niche—Blank.

Third niche—Blank—but near it is a much mutilated Umāmahēśvara group, with the body of the goddess broken.

Fourth niche—Vishnu standing; well carved, but all the hands are broken.

The towers of these niches are many-storeyed, though carved in relievo.

The vestibule doorway which is supported by Śaiva dvārapālas and dancing ladies has perforated jambs with the indented square perforations correctly and elegantly carved. The lintel and architrave are blank. It is said that in the *navaraṅga* there was a fine large bull, about six feet in length, which is said to have been taken away to Bangalore.



1. PANCHAKUTA BASTI, KAMBADAHALLI (p. 44).



2. YAKSHI (PADMAVATI?).
SANTINATHA BASTI, KAMBADAHALLI (p. 48).



3. YAKSHI, ADINATHA BASTI,
KAMBADAHALLI (p. 45).

The vestibule has a very well carved ceiling with the eight Dikpālas on the corner stones, and an octagonal gallery having Śiva and Gaṇeśa dancing with Kumāra and the Ādityas looking on. There are three sets of three concentric arches above with a scroll circle having dancing Yakshas (Pl. VI, 2).

The garbhagṛiha doorway which has dvārapālas on the jambs and Gajalakshmi on the lintel has five variedly shaped turrets on the architrave.

The garbhagṛiha ceiling is well carved with lion faces on the corner stones and a lotus in the dome. The līṅga is dark and medium sized.

ĀṆJANĒYA TEMPLE.

The Āṇjanēya temple is a very plain structure of the Vijayanagar period with a large slab having a Virāṇjanēya image carved on it in relieve. It is archæologically unimportant.

A large number of vīragals and māstikals are lying near Māstamma's temple. None of them bears an inscription.

NĀRĀYAṆA TEMPLE.

The Nārāyaṇa temple is a plain structure of the late Hoysala period with four neckless granite pillars, shallow padma ceilings, no pradakṣhiṇa and a Nārāyaṇa image, about seven feet high, of the late Hoysala period. It has the ten avatāras on its rather poorly worked prabhāvalī. The image is supported by consorts and holds śankha, padma, gadā and chakra.

VĪRABHADRA TEMPLE.

The Vīrabhadra temple is situated in the centre of the village. It is a structure of an ordinary type and belongs to the Vijayanagar period. It contains a garbhagṛiha with a small Vīrabhadra image, about 2½ feet high, and a seated Kālī image, a vestibule with a small Nandī, its doorway having dvārapālas, a navaraṅga with four cubical pillars having sixteen-fluted shafts, and with a shallow padma dome, and a mukhamanṭapa, now walled up, of fifteen aṅkaṇas with similar cubical pillars. Only the two front pillars of the mukhamanṭapa have low bas-relief sculptures like wheeling acrobats, Gaṇeśa resting in palanquin, Purushamṛiga worshipping līṅga, swan, yālī slaying lion and two lions rearing backwards. The tower over the garbhagṛiha is of brick and mortar. The temple is not of much architectural importance. The inscription, Kṛishṇarājpet 65, is standing to the left of the main entrance.

Kambadahalli.

Kambadahalli is an ancient village about a mile to the south of Binḍiganavale, a hobli town in the north-west of Nāgamāṅgala taluk.

Situation.

Its name is derived from the lofty Jaina pillar that stands near its north-west corner. In the earliest inscriptions it is described as a part of Binḍiganavale which name must thus be earlier.

PAÑCHAKŪṬA BASTI.

(Pl. VII).

This small village has on its west a group of seven shrines close to the Jaina pillar. These are perhaps some of the oldest Jain monuments of importance in the State (Pl. VIII, 1).

History.

They appear to have been constructed in at least three stages and to have undergone repairs several times. Yet they maintain an architectural character which is easily distinguishable, being made almost completely of granite.

The earliest structure appears to be a cross-shaped trikūṭāchala with straight sides having three garbhagṛihas with open vestibules and a common navaraṅga with a porch of two ankaṇas, the whole group facing north. We shall call it the Ādinātha Basti.

Adinatha basti.

The chief external features of the Ādinātha Basti are : the well dressed octagonal cornice of the basement ; the right-angled pilasters with beaded hangings, mermen or Yakshas or Jinas occasionally and loaf-shaped top mouldings and deep ribbed brackets with vertical floral bands on the walls ; and niches surmounted by a floral or makara tōraṇa with flying Gandharvas or ridden yālis occasionally, mukkoḍes, or makaras ridden by Yakshas. Some of these niches have yet the originally installed Jaina images. All the 24 Tīrthankaras seem to have occupied these niches. Under the cornice is a row of swans in various attitudes. The eaves are sharply curved and ornamented with horse-shoe-shaped arches with floral śikharas and corners and a line of medallions. The parapet has a frieze of sea-horses or lion-faced fish. The three towers are all of granite. The first tier is made up of turrets having boat-shaped śikharas on each side and square-shaped śikharas in the corners. The second tier is made up again of a frieze of swans, a sharp cornice with horse-shoe arches and a row of lion-fish above which are placed in the corners regardant maned lions with one uplifted fore-paw reminding us of the Pallava lion. The towers (Pl. IX, 1, 2 and 3) are variedly shaped, the east one being round, the north one square and the west one octagonal. Each of these has on each side a floral base having on each side a horse-shoe arch. Each of these again is bulbous. It is noteworthy that the bulbous dome of the east tower (Pl. IX, 1) anticipates that of the Taj by at least seven centuries. Each of these śikharas rises on a *grīva* or neck which is well-shaped and is ornamented



1. EAST TOWER, ADINATHA BASTI (p. 44).



2. SOUTH TOWER, ADINATHA BASTI (p.44).



3. WEST TOWER, ADINATHA BASTI (p. 44).



4. WEST TOWER, TWIN BASTIS (p. 46).

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with pilasters. On the top of the śikhara there is a padma placed upside down, but in each case there is no kalāśa. These towers remind us of the Chāmuṇḍarāya Basti of Śravaṇabelgoḷa, of the Bhōga-Nandi temple tower at Nandi and of the brick tower of the Rāmanāthēśvara temple at Narasamaṅgala and even hint at a distant connection with the Kailāsa temple at Ellōra and the Dharmarāja ratha of Māmallapuram. There is little doubt that they belong to a period much earlier than that of the Hoysaḷas and perhaps much nearer to that of the Bhōga-Nandi temple. The date C. 900 A.D. may be approximately assigned to these structures.

The inner view of this trikūṭāchala temple is comparatively plain except for the sculptured images installed in it. The navaraṅga doorway is plain and the four pillars inside the navaraṅga are octagonal without any definite bell moulding. But the vase and in place of the wheel moulding an octagonal loaf-shaped moulding appear. The brackets have no ribs. The slabs of the roof around are convergingly shaped and placed so as to appear like rays emanating from the centre.

Inner view.

The central ceiling which is composed of three large slabs of granite is flat and divided into nine panels which contain well-carved and slim-bodied Dikpālas riding on finely shaped vāhanas with Dharaṇidra Yaksha in the central panel blowing a conch in the right hand and holding staff in the left with a five-hooded cobra on his head and a chāmara bearer on each side.

The pilasters of the open vestibules are octagonal (on the south) or cubical with indented square shafts and vase-shaped and round cornice mouldings having beaded and floral hangings on the cubical mouldings. The central or southern cell has on a simhapīṭha an image of Ādināthasvāmi of soapstone. Its supporting male chāmara bearers are of granite. This raises the doubt that the soapstone Ādinātha is not the original image, the old image being probably the one now kept in the south-west corner of the navaraṅga. The latter appears to have been for some reason dethroned and transferred and a soapstone image installed very probably by Pārśvadēva of the Gaṅga dynasty who was a general in the Hoysaḷa army in 1167 A.D.

In the south vestibule are kept two standing images of Pārśvanātha with the seven-hooded cobra, each about six feet high. Since the vestibule beam sprung a crack, two supporting pillars were given perhaps by Pārśvadēva in the Hoysaḷa period. The latter person perhaps also got the images of the corresponding Yaksha and Yakshiṇī installed in front of these additional pillars. The Yakshiṇī is a very fine figure, well ornamented with finely folded drapery and two gods riding on a regardant lion on the pedestal.

The east cell contains an image of Nēminātha of granite seated on a simhapīṭha and having two male chāmara bearers. His Yaksha and Yakshiṇī are seated in the vestibule.

In the west cell is seated Śāntinātha of granite, bereft of his original simha-pīṭha. In the vestibule of this cell are seated two similar looking Yakshas who perhaps do not belong to him. In the south-east corner of the navaraṅga are a Yaksha and Yakshiṇī, the latter being a finely carved specimen. Perhaps they belonged to the Śāntinātha shrine originally, or at least the Yakshiṇī.

It is doubtful if the porch was not put in slightly later. In front of the porch is an octagonal pīṭha bearing the eight Dikpālas on its corresponding faces.

About 10 feet in front of the porch of the trikūṭāchala is a pair of twin temples built facing each other and generally similar in plan. The east one has the octagonal cornice while the west one has the round cornice (Pl. IX, 4) on the basement with a row of lion-fish just above it. In other respects these two temples are similar in character to the central shrine of Ādinātha in the trikūṭāchala. The wall pilasters have not the ribbed brackets here and the tōraṇas over the niches are highly floral.

Twin temples.

A porch about fourteen feet wide now connects the two where formerly there might have been an open space. The grouping of these five temples in close juxtaposition reminds us of the temples of Āvaṇi, which they resemble in many respects. In its inner view the western structure has many resemblances to the triple temple. Its navaraṅga doorway jambs bear the waved floral band. The navaraṅga pillars are octagonal with beaded hangings and having the vase and loaf mouldings. The side ceilings are sloping and plain. The central ceiling which is flat has the Dikpālas with Dharaṇidra Yaksha in the centre. From the open vestibule the Yaksha and Yakshī are missing. In the garbhagriha is a seated image of a Jina Tīrtbankara attended by male chāmara bearers.

The east shrine is similar except that its pillars are round and lathe-turned like those of the trikūṭāchala porch and of the Narasamaṅgala temple, its central ceiling being similar and with the vestibule also vacant. The seated Jina in the garbhagriha is similarly attended by male chaurī bearers.

In the compound near the porch is a standing image of Pārśvanātha with the legs broken and in the west compound wall is a soapstone elephant. What the original position of these were, is uncertain.

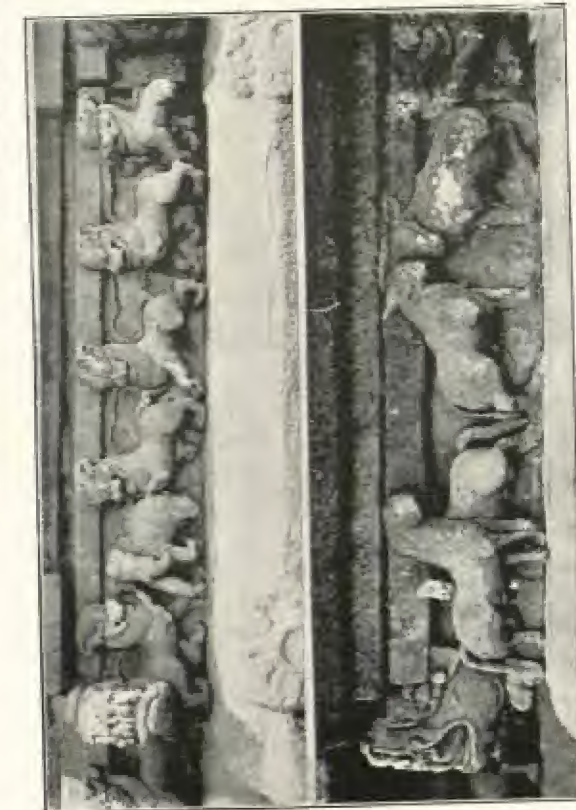
About ten feet to further north is a granite gateway without a tower with the octagonal cornice on the basement, Jinas standing in the niches with floral tōraṇas above them and right-angled pilasters on the upper walls with the rows of swans above and sharply curved eaves with horse-shoe arches. The gateway is only about 7'×5', rather too narrow for an important temple but perhaps particularly safe. This gateway had originally on either side a compound wall enclosing the five shrines which together gave the temple the name of Pañchakūṭa Basti. The Basti belonged to the Mūlasaṅgha, Konda-kundānvaya, Pustakagachcha and Dēśigapa.

Gateway.

SANTINATHA BASTI, KAMBADAHALLI—FRIEZES.



1. ELEPHANT FRIEZE (No. 8—p. 47).



2. ELEPHANT AND LIONS (No. 5—p. 47).
TWO BULLS FACING EACH OTHER (No. 19—p. 47).



3. TWO RIDERLESS HORSES (No. 15—p. 47).
ELEPHANT AND HORSES (No. 17—p. 47).

ŚANTINĀTHA BASTI.

About twenty feet to the north of the compound wall and a little to the north-east of the gateway were built, at a slightly later period, two other temples facing each other.

The basement is high with a round cornice of soapstone and a finely carved frieze of ridden horses and elephants, wild lions and yālis.

Outer view. This frieze is one of great interest, its workmanship being superior to that occurring in any Hoysala temple. The animals are more natural and lively and bespeak of the master artist who outlined them as also the finely shaped, large-chested, small-loined riders. Commencing from the north doorway and running clockwise, the striking sculptures are noticed here:—

North face—

- (1) A lion with ram's horns fights a yāli or trunked lion.
- (2) Lion frieze with makara in the corners.
- (3) A battle between two elephant corps.

East face—

- (4) Cantering horsemen.
- (5) Row of lions.

South face—

- (6) Two lions attacking an elephant (Pl. X, 2).
- (7) Two royal figures on horseback with umbrella holders behind them.
- (8) Two elephant corps fighting. The fore-shortened elephants which are attacked by those in profile are well carved. The riders wear well-shaped tiara (Pl. X, 1).
- (9) Horsemen.
- (10) Lion frieze with makaras at the corners.
- (11) A high personage seated on a throne with attendants
- (12) An elephant procession.
- (13) An elephant racing to attack a horseman.

West face—

- (14) A battle scene with spearman and horsemen intermixed. One hero has fallen
- (15) Two riderless horses. The male follows the female and paws the earth with its hoof (Pl. X, 3).
- (16) A cavalry battle.
- (17) An elephant pulling a rider off the horse he is riding (Pl. X, 3).

North face—

- (18) Men on elephants pursuing lions.
- (19) Two bulls facing each other, perhaps fighting.
- (20) Two horses fighting.

(21) Two trunked yālis facing each other.

The sculptures on the base of the east shrine are better outlined and finished than those on the west shrine. But between the two a platform has been built in which does not allow a full appreciation of the original outlines of the structure here. The upper portion of the west shrine is of well-dressed granite blocks, while the upper part of the rest of the walls is all of bricks of size 11"×6"×2".

The navaraṅga doorway on the north which bears the inscription (Epigraphia Carnatica, Mysore Supplement, Ng. 232) of Boppa, son of Gaṅgarāja, has on its jambs five ornamental bands consisting of floral scrolls, rhomboidal rosettes, flowers and an indented square pilaster with a floral vertical band, beaded hangings on its cubical mouldings and its vase and loaf mouldings. A row of swans appears below the cornice which is unworked. Very probably it is a later insertion.

The western shrine or Śāntinātha Basti consists of a large garbhagriha, about twenty feet square, with a shallow padma ceiling borne on four octagonal pillars with beaded hangings. In it on an octagonal pedestal bearing relieves of the eight Dikpālakas stands a colossal image, about ten feet high including the base, of Śāntinātha with a smiling face. The image is slim-bodied and well proportioned and bears a smile.

The original stone structure ends with the doorway without a porch.

To it was added at a later date a navaraṅga of nine aṅkaṇas with its four soapstone pillars of the bell-shaped variety similar to those of the porch of the trikūṭāchala and of the temple at Narasamaṅgala.

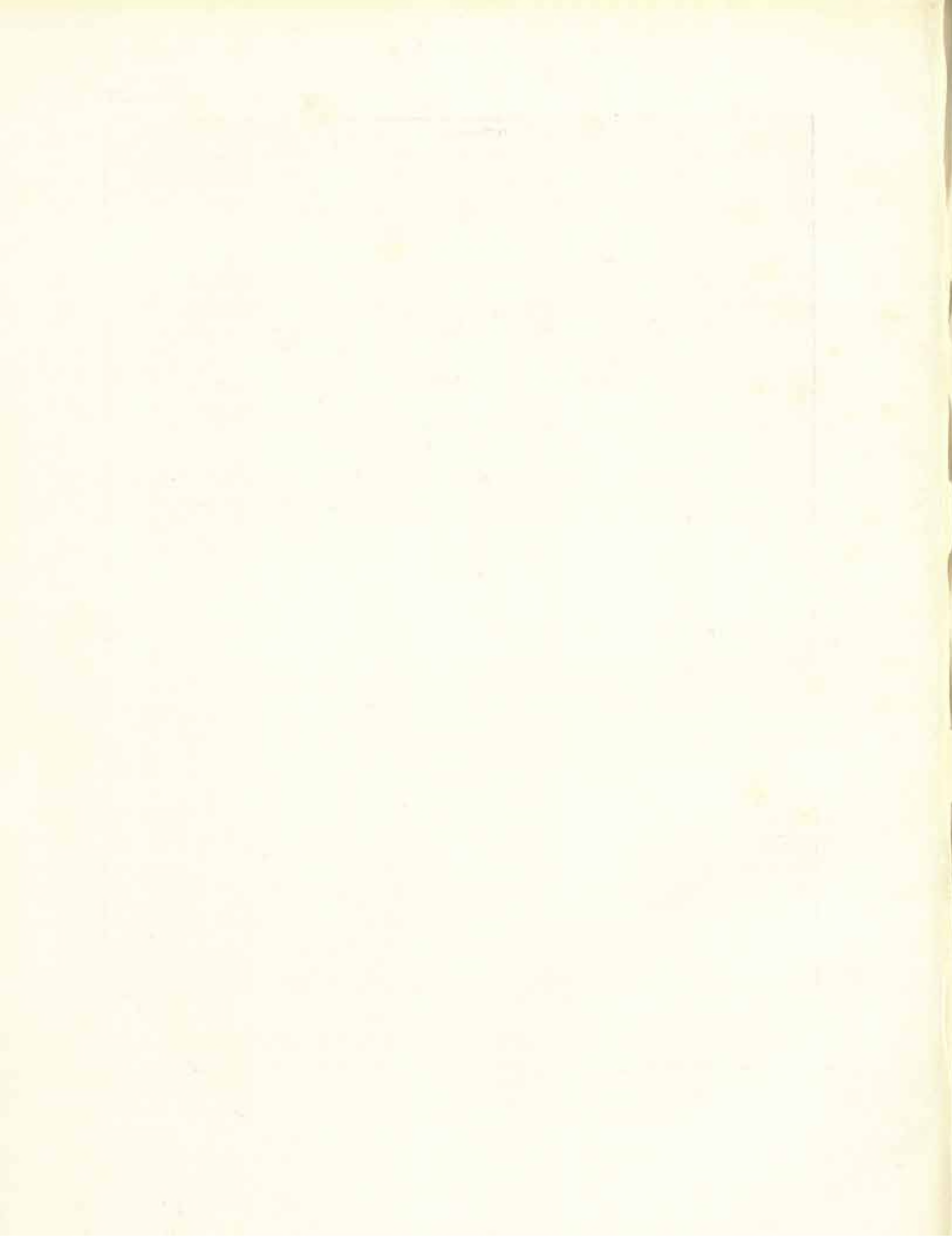
There is nothing important in the navaraṅga except the five images kept in it. From the south-east clockwise these are as follows :—

- (1) A Yaksha seated with an overturned vṛishabhapiṭha in front of him, holding padma, paraśu, akṣhamālā and phala.
- (2) A colossal seated Nēminātha of soapstone in dhyānāsana with a halo around his head and with two beautifully carved chāmara bearers behind him (Pl. I, Frontispiece). The latter are some of the finest pieces of work in the temple.
- (3) A Jina seated in dhyānāsana with a fine tōraṇa behind him consisting of a floral arch, a jewelled arch and a serpentine arch with mangoes and Yakshas dancing and drumming in the convolutions.
- (4) A Yakshī (Padmāvatī?) on Garuḍa pedestal with abhaya, chakra, chakra and padma (Pl. VIII, 2). It is a remarkable figure for its anatomy which is exceedingly similar to the finest Chōla images with exaggeratedly high breasts, low belly, sari on lower part of the body, jewelled necklet, anklets, armlets, bracelets, ear-rings and tiara, with the hair hanging in rich curls on either shoulder.



NAVARANGA CEILING, SANTINATHA BASTI, KAMBADAHALLI (p. 49).

Mysore Archaeological Survey.]



Inside the garbhagriha on the beam appears the inscription of Virarājendra. On the abacus of the north-east pillar is the fourteenth century inscription published in the supplement.

Near the original vestibule doorway of the shrine is an empty octagonal pīṭha on either side, on which stood a dvārapāla. The pair is now found to the east of the navaraṅga doorway and it is a remarkable pair (Pl. XII, 1 and 2). The south one holds: abhaya, cobra, bell with trident head, uplifted hand, trident and broken resting on gadā; and is standing with its loins twisted in the Chōla fashion (as at Kittūr). The north one which holds in its back hands a trident and a cobra has its front hand resting on the mace and the right leg crossed behind the left one. Both the figures are well bejewelled and wear curly long hair, large *ole*-earrings and jewelled tiaras.

The doorway between them is similar to the one on the north but has on the jambs Manmatha and Rati in addition to the carved bands.

The building further east of this part appears to have been an independent basti with a garbhagriha, an open vestibule and a navaraṅga, the pillars being mostly of the early bell-shaped kind. The garbhagriha appears to have lost its image whereafter its back was opened out to make an eastern entrance.

Eastern basti.

The most important æsthetic piece in this part of the temple is the beautiful central ceiling (Pl. XI) which is a flat one composed of three large slabs and very closely resembling the ceiling of the Kallēśvara temple at Aralaguppe. In the eight outer panels are the respective Dikpālakas finely designed and delicately carved with slender loins and body, beautiful faces and tastefully placed ornamentation. From each corner of the central panel hangs down a flying Gandharva in very high relief offering flowers. In the centre surrounded by male chāmara bearers, Gandharvas, Yaksha and Yakshiṇī and seated on a simhapīṭha with elephants at the back is an extraordinarily beautiful image of a Jina with a halo behind his head and a *mukkoḍa* above. A remarkable feature of the image is that over the head is a hemispherical bulge covered with curly hair resembling the images of the Buddha.

Navaraṅga ceiling.

PILLAR.

Directly to the north of the Pañchakūṭa Basti on a high platform composed of irregular stones stands a tall pillar (Pl. XII, 3) of hard dark grey soapstone on an octagonal pedestal having the eight Dikpālakas. Its shaft has the following mouldings: square, octagon, sixteen-fluted, cylindrical with three bands, *viz.*, lotus, jewel and wavy creeper; bell (poorly developed), wheel shape, square abacus and seated Brahma in the form of a Yaksha, facing east. The pillar is one of the most elegant in the State and has given the village its name.

Bindiganāvale.**THE NAGARĒŚVARA TEMPLE.**

The Nagarēśvara temple to the north-east of the village is an unimportant structure. In its navaraṅga are four cylindrical soapstone pillars of the bell-shaped type, which perhaps have been brought from elsewhere and set up here.

The līṅga in the garbhagṛiha might be an ancient piece.

The building has a porch in front and consists of a garbhagṛiha, a vestibule and a navaraṅga. The last has a cell on the north enshrining a modern image of Śrīnivāsa.

In the navaraṅga are kept rude images of Gaṇapati, Mahishāsuramardīnī, Bhairava and Nandī.

KĒŚAVA TEMPLE.

The Kēśava temple is in the centre of the village and faces east. It consists of a garbhagṛiha, a vestibule with a cell on either side, a navaraṅga, a mukhamanṭapa porch, a pātālāṅkana with shrines for the Āchāryas on the north and a mahādvāra. The temple has an outer-pradakṣhiṇā and a prākāra wall.

The outer walls of the garbhagṛiha and vestibule are of soapstone and have right-angled pilasters. The outer walls of the navaraṅga and the rest of the building are built of granite. The pillars of the pātālāṅkana have square base and octagonal mouldings. Those of the porch are cubical and square of the Vijayanagar type. But the pillars of the navaraṅga are of two types. Those in front have cubical base and sixteen flutes. Four of the remaining pillars are cylindrical and some of them bear modern inscriptions mentioning that they were gifts by private individuals.

The vestibule doorway has perforated screens on the sides.

The cell to the right of the vestibule has the wooden images of Garuḍa and Hanumān made recently in Bangalore. The eyes of Garuḍa are *Sāligṛāma* stones.

The image of Saumyanāyikī is enshrined in the northern cell. It is a Vijayanagar period image.

The garbhagṛiha doorway is a Hoysala piece. The image of Kēśava in the garbhagṛiha is also a Vijayanagar piece and poor in workmanship.

The temple appears to be a monument dating from the late Hoysala period. Two modern inscriptions and a late Hoysala inscription were discovered in the temple.



1. DVARAPALA FIGURE, SANTINATHA BASTI,
KAMBADAHALLI (p. 49).



2. DVARAPALA FIGURE, SANTINATHA
BASTI, KAMBADAHALLI (p. 49).



3. PILLAR IN FRONT OF PANCHAKUTA BASTI,
KAMBADAHALLI (p. 49).



4. ALIUNA, KEDARESVARA TEMPLE,
NAGALAPURA (p. 54).

1820-
1821-
1822-
1823-
1824-

TUMKUR DISTRICT.

Nagalapura

Nāgalāpura is a village about 5 miles to the south of Māyisandra. It appears to have been a prosperous agrahāra town in the later Hoysala days between about 1250 and 1340 A.D. as evidenced by its temples which appear to belong to about 1260 A.D. and the inscriptions of Ballāla III at the entrance to the place. Near these inscriptions and also at the south-east corner of the village are lying the images of Bhairava and other gods which are undoubtedly of Hoysala workmanship. The village has two temples both of which must have been very beautiful structures before they became dilapidated.

CHENNAKĒSAVA TEMPLE.

The Chennakēśava temple is built on a high ground in the centre of the old town which has now been converted into fields. The structure has a garbhagriha without a vimāna, a vestibule and a navaraṅga and appears to have had a porch which has now disappeared (Pl. XIII).

The garbhagriha whose outer walls now stand almost intact is a highly ornate star-shaped structure (Pl. XIV, 1). Its tower has disappeared. The outer navaraṅga wall is square with projecting sides. It is intact only to the level of the basement above which the outer navaraṅga wall has disappeared except in the south-east and north-east corners. The basement contains six beautifully worked friezes of elephants, horse-men, scroll work, a blank frieze on which the Paurāṇic scenes were intended to be carved, makaras and swans. All these carvings closely resemble those of Sōmanāthpur. The top portion of the outer walls has ornamental pilasters with canopies bearing variegated towers.

Wall images.

The wall images are as under :—

South-east corner of navaraṅga.—

1. Dancing Gaṇēśa.
2. Amaranārāyaṇa with a fine but damaged figure of Garuḍa.
3. Standing Viṣṇu with the hands broken.

*South of vestibule.—*The images here have not been fully finished.

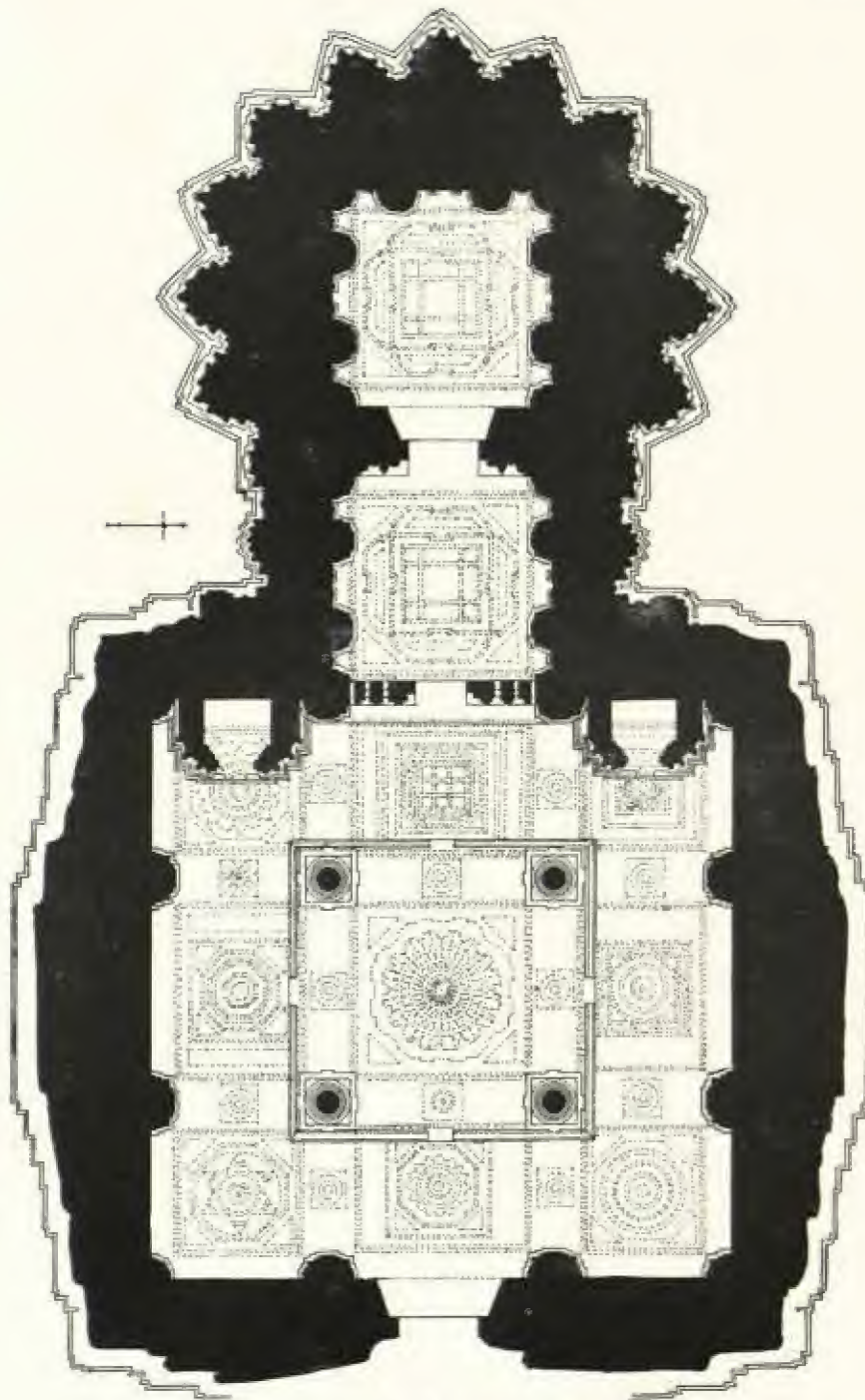
4. Standing Viṣṇu with padma, gadā, chakra and śankha.
5. Two monkeys fighting for a fruit.
6. Gōvardhanadhāri.

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7. Yōgā-Narasimha.
8. Indra on Elephant.
9. Kṛishṇa and consort on Garuḍa.
10. Viṣṇu standing. Hands are damaged.
11. Dancing goddess with eight hands. Damaged.
12. Viṣṇu standing with consorts. The attributes are padma, chakra, gadā and śankha.
13. Dancing Sarasvatī. Unfinished.
14. Standing Brahma. Bearded.
15. Viṣṇu standing with gadā, chakra, padma and śankha.
16. Mōhinī and monkey.
17. Hayagrīva seated with the head of a horse and holding rosary, chakra, śankha and a book (Pl. XIV, 2).
18. Viṣṇu standing with padma, śankha, gadā and chakra.
19. Viṣṇu standing with gadā, śankha, padma and chakra.
20. Durgā seated with sword, trident, drum and bowl and treading on demon.
21. Viṣṇu standing with gadā, śankha, chakra and padma.
22. Yōga-Nārāyaṇa (Pl. XIV, 3). The form shows Viṣṇu seated in padmāsana with one palm facing upward and placed over the other. The attributes are śankha and chakra.
23. Viṣṇu standing with chakra, śankha, gadā and padma. Damaged.
24. Ugra-Narasimha. Damaged.
25. Viṣṇu standing. Damaged.
26. Sarasvatī seated with rosary, goad, pāśa and book (broken).
27. Viṣṇu standing. Broken.
28. Dharaṇī-Varāha. Snout broken.
29. Lakshmī and Nārāyaṇa on Garuḍa.
30. Vēṇu-Gōpāla with Garuḍa standing to right.
31. Viṣṇu standing with consort and holding padma, gadā, śankha and chakra.
- 32, 33. Near this on the ground are the fallen images of standing Narasimha and standing Viṣṇu. The latter holds broken padma, chakra and śankha.

North-east corner. —

34. Dancing Mōhinī built transversely into the wall.
35. Dhanvantari (Pl. XV, 1). Two-handed Viṣṇu seated in padmāsana with chakra and śankha in the field above. The hands are broken.
36. Standing Viṭhala with a bag in each of his two hands (Pl. XV, 2). A consort stands on each side.
37. Dakṣiṇāmūrti wearing long coat.



CHENNAKĒŚAVA TEMPLE
NĀGALĀPURA

1 0 5 10 15 Ft.

GROUND PLAN (p. 51).

[Mysore Archaeological Survey.]

The old navaraṅga doorway appears to have been repaired and the rest of the damaged walls covered up by rubble masonry in 1920 as stated in an inscription of this date on the lintel. The navaraṅga which is about 20' square, is one of impressive ornamental workmanship. Its wall pilasters are cruciformed, while its four central bell-shaped pillars have their mouldings well ornamented with beaded hangings and simhalalāṭas. The abacus bears lion faces below and well designed scroll work on the sides, while the capitals have rearing lions with the warriors supporting in the corners. Each pillar had originally four bracket images which have now disappeared (Pl. XV, 3). Of the ceilings, all except the one near the doorway of the vestibule are domes finely carved with good depth and interesting designs. Most of them have concentric circles. The south ceiling has a concentric octagon. That on the west is flat with nine panels having blown lotuses. The one on the north-east has concentric squares with an inset curve-sided Śrīchakra. The central ceiling which is supported on corner stones bearing figures of the Dikpālas has a deep gallery with two concentric circles supported by vaulted ribs and having a large bud pendant. Against the west wall are two towered niches whose deities are now absent.

The doorway of the vestibule has jambs bearing the dvārapālas and perforated screens. On the lower lintel appears Amara-Nārāyaṇa, while on the upper one there is the figure of dancing Viṣṇu. The vestibule is about 7' square with cruciformed pilasters on the walls and a flat ceiling having a padma surrounded by the Dikpālakas.

Under a similar ceiling in the garbhagriha stood originally an image of Chennakēśava which has now disappeared. In its place now stands a largish image of Venkaṭeśa, about 5' high, with scroll work on the prabhāvali and a consort on each side. The image is of the Vijayanagar times. The attributes are : dāna, chakra, śankha and kaṭi.

KĒDĀRĒŚVARA TEMPLE.

Directly to the north-east of the Chennakēśava temple and about 200 yards away stands the soapstone temple of Kēdārēśvara with sculptures more finely worked (Pl. XVI, 1). It appears that this temple was first completed and then the Viṣṇu temple was taken up for finishing.

The temple has a garbhagriha of the sixteen-pointed star shape, a vestibule and a navaraṅga with its door to the south. The old porch has disappeared.

The outer wall which is reared upon a foundation of floating slabs is similar to that of the Kēśava temple in its basement of six sculptured friezes, its wall images and turreted canopies. Between the latter two, there is a projecting eaves-shaped cornice with dentil ornamentation above and rows of knob heads below. The basement friezes have (1) elephants, (2) horsemen, (3) scroll work, (4) blank, intended for Paurāṇic scenes, (5) makaras, with fan tails and riders on their backs, and (6) swans with peacock tails.

The wall images are well designed and finely finished. They are not inferior to those at Nuggihalli. They stand on pedestals ornamented with scrolls and floral work. Starting from the door, pradakṣiṇa-wise, they are as follows :—

South wall :—

1. Arjuna holding bow in right hand and shooting arrow with the left at the fish (Pl. XII, 4). His left hand which has just let the chord is expressive.
2. Vertical scroll with elephants and gryphons.
3. Gaṇāsura-mardana.
4. Viṣṇu standing. Unfinished.
5. Viṣṇu standing with consorts. Unfinished.
6. Śiva and Pārvatī. Unfinished.
7. Bearded Brahma standing with consort.
8. Two monkeys fighting for fruit. Unfinished.
9. Sadāśiva standing, with trident and drum and attended by Brahma and Viṣṇu.
10. Yama with consort, on buffalo.
11. Śiva standing, with axe and deer.
12. Śiva standing as Bhikṣātana-mūrti with consort. He holds deer, drum, stick and bowl.
13. Three-legged Bhṛīṅgi dancing. A fine figure.
14. Bhairava with consort.
15. Tripurārī standing with consort and holding arrow, axe, deer and bowl.
16. Durgā seated, with sword, trident, drum, bowl and demon's head.
17. Śiva standing. Of the attributes; trident, lotus and goad can be identified.

West wall—

18. Nīrṛtī riding on demon, with sword in hand.
19. Vidyā-Gaṇapati with mouse on pedestal.
20. Mahiṣāsuramardini.
21. God seated in sukhāsana.
22. Śiva dancing.
23. Sandhyā-Tāṇḍava (?).



1. CHENNAKESAVA TEMPLE, NAGALAPURA (p. 51).



2. HAYAGRIVA, CHENNAKESAVA TEMPLE,
NAGALAPURA (p. 52).



3. YOGANARAYANA, CHENNAKESAVA TEMPLE,
NAGALAPURA (p. 52).

24. Śiva seated as Kāpāli wearing a necklace of heads and holding sword, trident, drum and bowl.
25. Varuṇa with consort, seated on a beautiful makara (Pl. XV, 4).
26. Umāmahēśvara.

North wall—

27. Bhikshāṭanamūrti.
28. Śaṇmukha on peacock.
29. Two-handed Śiva with axe and deer.
30. Kubēra on horseback.
31. Sarasvatī.
32. Śiva as Kāpāli.
33. Śiva standing, holding drum and fire.
34. Naked Mōhinī with uplifted cobra.
35. Isāna on bull and without consort.
36. Śiva standing. Symbols broken.
37. Pārvatī standing with rosary, trident, pāśa and phala. Unfinished.
38. Tripurārī standing in tribhaṅga and holding rosary, arrow, bow and *tarjanī*.
39. Kubēra and consort on horseback.
40. Bhairava with dog held by leash.
41. Durgā dancing.

North-east corner—

42. Umāmahēśvara on Nandi.

East wall—

43. Maṇmatha. Unfinished.

The rest of the images have disappeared from the wall. Several of them are strewn about. Indra is seen lying on the ground to the east.

The old navaraṅga doorway has disappeared and in its place a plain one of granite has been inserted. The navaraṅga is very similar to that of the Kēśava temple. The pillars are exactly similarly worked as also the two niches against the west wall.

Navaranga.

The ceilings, too, are nearly similar to those at the Kēśava temple and in respective positions. In the hall are kept a number of images among which are the following, commencing from the doorway and running clockwise :—

1. A Saptamātrikā panel with Virabhadra and Gaṇapati.
2. Vidyā-Gaṇapati in south niche.
3. Mahishāsūramardini standing and spearing the demon. It is a fine figure intact in the north niche.
4. Śaṇmukha with the peacock broken.
5. Kēśava with his front hands broken.
6. Sūryanārāyaṇa with Chhāyās, and holding abhaya, padma, padma and dāna.

Fig. 7. A fine bull with a thick neck and a small head. The ornamentation is good.

The central ceiling has a row of Yakshas and Yakshīs above the Dikpālakas and also on the lower edge of the pendant.

On the north wall of the navaraṅga a rude line engraving has recently been made of Vēṅugōpāla with a cow licking his feet and Hanumān holding the umbrella. Below is a Kannaḍa inscription reading: *Śibi Narasumhva Yōgi*.

The doorway of the vestibule is well designed with good figures of dvārapālas, perforated screens, Umāmahēśvara on the lower lintel and Tāṇḍavēśvara on the upper one. The ceiling of the vestibule is flat and has the figure of Tāṇḍavēśvara surrounded by those of the Dikpālas.

Vestibule.

The garbhagriha doorway has Tāṇḍavēśvara on the lower lintel and a lion face on the upper one. Inside the garbhagriha, under a flat plain ceiling and on a large pāṇipīṭha is placed a small cone-headed līṅga which reminds us of the small Kēdārēśvara līṅga at Halebidu.

Garbhagriha.

Turuvekere.

A view of the tower of the Mūle-Śankarēśvara temple at Turuvekere is published in (Pl. XVIII, 3.)

Nonavinakere.

Nonavinakere is a large and important village with a population of nearly 3,000.

An ancient place.

It is situated about 8 miles south-east of Tiptūr. Its name which is derived from its large and highly useful tank was originally Nonabanakere mentioned in the inscription, Tiptūr No. 61, E.C. Tumkūr, and bespeaks an antiquity extending to the Nōlamba times.

To this early period appear to belong some of the five līṅga shrines situated in or near the place, viz., Nonabēśvara, Śāntēśvara, Garigēśvara, Chōlēśvara and Kallēśvara. The association of the five līṅgas together in worship and the architectural evidences point to the fact that some of the temples at least hail from the 10th century A.D., though the more important temples of the place, viz., Vēṅugōpāla and Bēṭerāya, belong to the Hoysāla and Vijayanagar periods respectively. The Nonabēśvara and Garigēśvara temples which stand side by side on a high ground lying between the Turuvekere road and a kalyāṇi or tank, are, no doubt, the oldest structures in the village.

NONABĒŚVARA TEMPLE.

The Nonabēśvara temple is a small structure which must have been originally of granite. Its walls have now been built up out of bricks

General description.

perhaps during the renovations of the 19th century.

The original temple consists of a small garbhagriha (7' × 7') containing a flat-headed and medium-sized līṅga, an open vestibule (about



1. DHANVANTARI, CHENNAKESAVA TEMPLE, NAGALAPURA (p. 52).



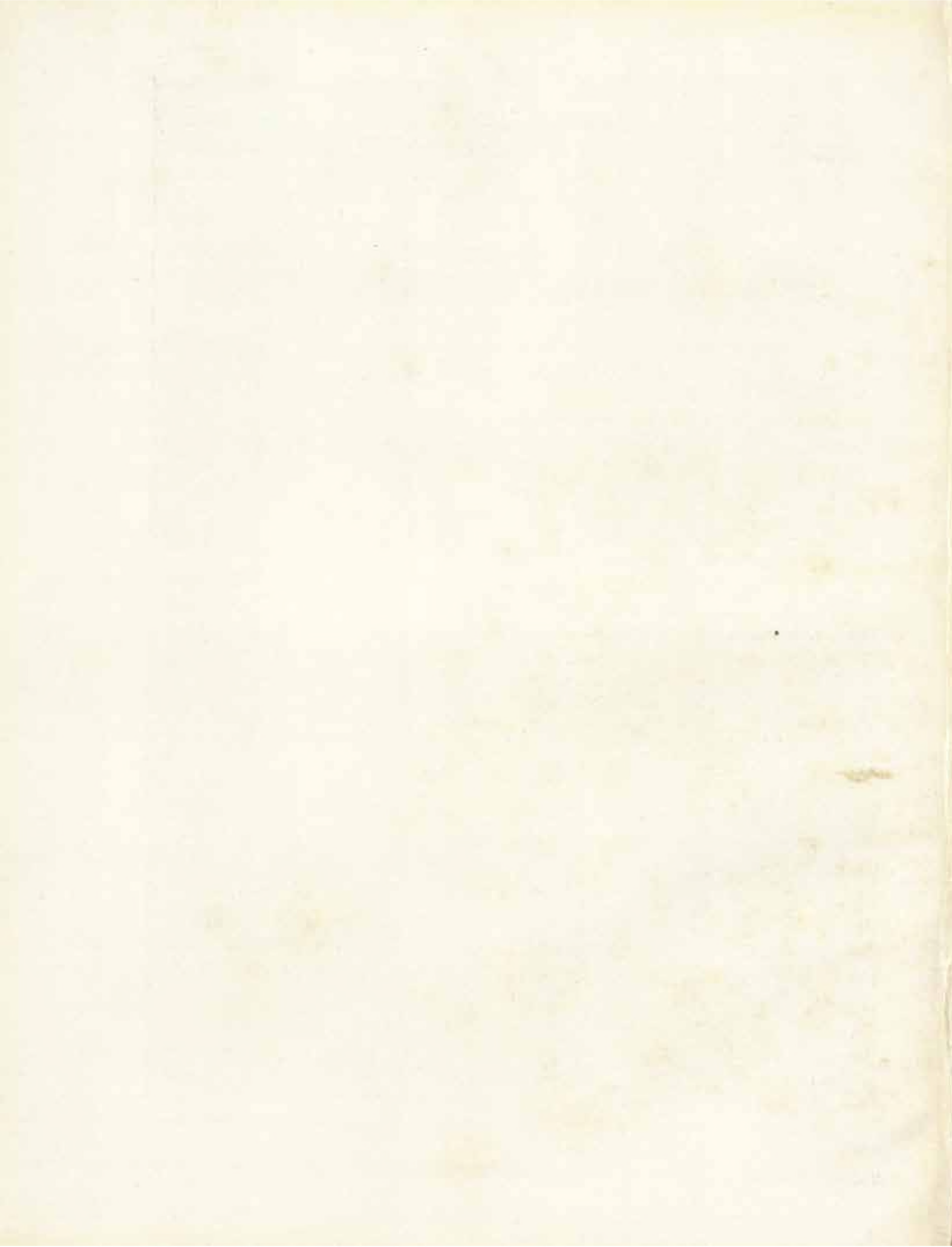
2. VITTHALA, CHENNAKESAVA TEMPLE, NAGALAPURA (p. 52).



3. A PILLAR IN NAVARANGA, CHENNAKESAVA TEMPLE, NAGALAPURA (p. 53).



4. VARUNA, KEDAKESVARA TEMPLE, NAGALAPURA (p. 55).



8'×8') with its front beam supported by two thin pillars of the early bell-shaped type comparable with the pillars of the Pātālēśvara and Rāmēśvara temples at Talkād and Narasamaṅgala respectively, a navaraṅga with four similar but stouter pillars (Pl. XVIII, 1) and no porch. The navaraṅga pillars have the bell-shaped moulding rising on a shaft which is either cylindrical or has a sixteen-sided moulding superimposed upon an eight-sided one. The base is cubical. Above the neck there is the round wheel-shaped moulding with a plainish capital. The brackets bear a simple form of vertical ribbed ornamentation.

The ceiling of the vestibule is flat, with a large padma; while that of the navaraṅga, which is also flat, is divided into nine panels by two pairs of intersecting rafters with pendants. In the central panel there is a padma.

The doorway of the navaraṅga is of granite and has, on each jamb, an octagonal pilaster with the horse-shoe-shaped kīrtimukha and broad-petalled floral band, while the cornice above the lintel has a rounded upper edge with four horse-shoe-shaped kīrtimukhas. The brick structure was constructed in 1908 as noted upon it.

GARIGĒŚVARA TEMPLE.

The Garigēśvara temple which is situated just to the north of the Nṛṇabēśvara temple is entered by an exactly similar doorway and has

General description. very similar pillars. The original ceilings also must have been similar. There is little doubt that the two temples

were twins. Possibly they were constructed on the occasion of some matrimonial or other kind of alliance between the Nṛṇamba and Gariga dynasties.

The pilasters in the eastern corners of the vestibule have square bells bearing square vases and rising on indented square shafts. Each face is ornamented with a padma surrounded by a circle and suggesting a development of the horse-shoe arch.

OLD IMAGES.

Between the two temples of Nṛṇabēśvara and Garigēśvara is a small platform near which lie the greenish trap stone images which

Saptamatrika group. originally belonged to the Saptamātrikā group. Among them may be identified Śiva seated as Kāpāli, Vaiṣṇavī, Māhēśvarī and Brāhmī. There is also another image of Śiva as Kāpāli not belonging to this set. It has a cobra spreading its hood over its head.

In the neighbouring field to the south-east are lying the images of Chāmūṇḍā, Indrāṇī (?), Kaumārī and Vārāhī. Along with these lie also two Nandis and an image of Bhairava.

SĀNTĒŚVARA TEMPLE.

The Sāntēśvara temple is situated about 50 yards directly behind the Garigēśvara temple. It is nearly similar to the two temples

General description. above described except that it has no ornamental ceilings and no free pillars supporting the front beam of the open vestibule. Its navaraṅga pillars, however, are very much more ornate, having well carved beaded hangings and jewelled and floral bands as also a rope moulding round the neck.

The Nandi in the navaraṅga appears to be old in that it has an ornamentation rather unusual, particularly its garland of longish bells and a diadem with a padma flower.

KŌḌI-KALLĒŚVARA TEMPLE.

The Kōḍi-Kallēśvara shrine is a small structure to the east of the northern waste-weir of the Noṇavinakere tank and about a mile and

A Chola Temple. half from the town. It appears to have been originally similar to the Chōlēśvara temple having had a small garbhagriha containing a medium-sized linga, an open vestibule and a navaraṅga of four pillars having their cubical mouldings connected by octagonal shafts. The original walls appear to have been of bricks each measuring $13" \times 7" \times 2\frac{1}{2}"$ which is perhaps the size of the bricks of the Chōla period. The temple probably belongs to the early part of the 11th century A.D.

CHŌLĒŚVARA TEMPLE.

The Chōlēśvara temple which appears to belong to the Chōla period stands in the heart of the town and to the south of the Gōpālasvāmi temple. It is also a small granite structure similar to the others with the difference that its pillars of granite have octagonal shafts and the vestibule has no additional pillars.

GOPĀLASVĀMI TEMPLE.

The chief temple in the place is that of Gōpālasvāmi. It is a trikūṭāchala of the Hoysala style, with a Hoysala towerless mahādvāra,

History and general description. and the outer walls of the main temple and its single tower built of granite in later times. The mukhamanṭapa and the long six-pillared outer navaraṅga with its sixteen-fluted pillars are also of later, perhaps Vijayanagar, times. The inner navaraṅga and its three cells, of which the western one only has a vestibule, are of the Hoysala period.



1. KEDARESVARA TEMPLE, NAGALAPURA (p. 53).



2. KONERI IYENGAR, BYATARAYA TEMPLE,
NONAVINAKERE (p. 59).

The south cell has an image of Vēṅṅōpāla, (Pl. XX, 1) the north one of Yōgānārasimha with knee band, and the west one an image

The cells. of Janārdana. All the three images are of Hoysaḷa workmanship. The Janārdana image is slightly damaged and holds the lotus raised upon the front right hand.

The navaraṅga has the images of Vishvaksēna and the Vaiṣṇava teachers of Vijayanagar period workmanship. The ceilings are flattish with padmas, except the central one which is a shallow dome.

Navaranga. The most beautiful objects in the temple are the metallic images of Janārdana and his consorts (Pl. XVII, 1 and 2). In workmanship they are of the Vijayanagar period. Their bodies are beautifully shaped, slim and well poised. They all wear well designed lower cloths with *kachche*, loin cloths and kirītas. Their bodies are ideally shaped according to Hindu notions, even the backs being most naturally shaped. On the forehead of the God is a vīrarēkhā.

BYĀṬARĀYA TEMPLE.

The Byāṭarāya temple is said to have been constructed by one Kōṇēri Iyengār about 400 years ago. His image wearing a long coat and conical cap is carved on one of the pillars of the navaraṅga.

The temple consists of a towerless mahādvāra of cubical pillars with eight-sided shafts, a garbhagṛiha, a vestibule and a long and large navaraṅga.

The outer walls are formed of large blocks of well-worked granite, with three cornices below, wall pilasters, turreted pillars and niches, unworked kīrtimukhas on the eaves and a brick and mortar tower with an eastern projection after the Hoysaḷa fashion.

The navaraṅga has a porch each on the south and the north and a mukhamanṭapa of five squares with a pātālāṅkaṇa of ten squares. The central āṅkaṇa of the mukhamanṭapa has a shallow, but well-worked, dome with a padma inset in a square.

The outer navaraṅga has sixteen pillars with cubical mouldings connected by fourteen-fluted shafts. On one of these the image of Kōṇēri Iyengār is found as stated above (Pl. XVI, 2). On the other pillars appear the relievo images of several chiefs pointed out by the local people as those of Kṛishṇarāya and other Vijayanagar kings and their queens. Above them are carved the images of Venkatēśa. In this large navaraṅga are kept the images of the vāhanas of Alameludēvī, of Gaṇeśa, of Sudarśana and of the Vaiṣṇava Ālvārs.

The temple has two vestibules. In the garbhagṛiha stands the image of Venkatēśa carved of black stone with the prabhāvaḷi. It is a fine image showing traces of Hoysaḷa influence on Vijayanagar workmanship.

Tandaga.

Tandaga is a village about 5 miles to the south-east of Nopavinakere. It hails at least from the Hoysala days and has been called Śankaranārāyaṇapura in the inscriptions. As usual with ancient agrahāra towns, it is built on a height with the Chennakēśava temple standing at the centre and the Mallēśvara or Mūlasthanēśvara temple about a hundred yards to its north-east. About a mile to the north of the village and near inscription No. Tiptūr 61, there are the ruins of ancient mud fort walls, belonging perhaps to the Pāllegār period.

CHENNAKESAVA TEMPLE.

(Pl. XVIII, 2.)

The Chennakēśava temple is a typical Hoysala building of about the 14th century. It has a garbhagriha with a soapstone tower, a vestibule and a navaraṅga of four pillars with a small porch of one añkaṇa to the east.

The temple is built on a floating foundation of large slabs without any platform.

Outer view. It has five cornices without ornamentation except for the dentil projections and the cross-shaped and uncarved mouldings. The upper wall has ornamental pilasters and variedly shaped towered pavilions borne on one, two or four pillars. The one on the south outer wall of the navaraṅga has four pillars and is finely designed.

The cell is cruciform in plan and has the original stone vimāna intact with three tiers of carved turrets. The old parapet with its kirtimukhas and scrolls is also intact. In the south-west corner of the temple is now kept a mutilated Hoysala image of Kēśava, about 5' high, with its padma and hand holding gadā broken. It appears to have been brought from elsewhere and stored here. On the walls of the cell are the images of standing Viṣṇu in various attitudes, of Ugra-Narasimha, Brahma and Umā-Mahēśvara. The sōmasūtra has a lion face.

Most of the outer stone slabs have Kannaḍa numerals and letters indicating their position—ಎಂ. ೫೨ (ಎಯ್ಯವ್ವ). These show that the stones were prepared elsewhere and put into position later. The characters are of the 14th century. The brick work of the parapet is dated in 1911 A.D.

Porch. The porch which is borne on two bell-shaped soapstone pillars has a deep ceiling of lotus design with a padma pendant. On the floor there lies the prostrate figure, about 4½' long, of the chieftain who got the temple constructed. He lies with his face downwards, his folded hands extended beyond his head and his wet hair tied up in a loose knot. He wears dhoti and waist cloth and anklets, armlets and bracelets.



1. METALLIC IMAGES (FRONT), GOPALASWAMI TEMPLE, NONAVINAKERE (p. 59).



2. METALLIC IMAGES (BACK), GOPALASWAMI TEMPLE, NONAVINAKERE (p. 59).

The lintel of the navaraṅga doorway has an inscription dated in the year Naḷa.

Navaraṅga. The characters are late Hoysaḷa and indicate the date 1316 A.D. The date 1536 A.D. given in the *Epigraphia Carnatica*, Tumkūr District, Tiptūr Taluk, is too late.

The navaraṅga has indented square wall pilasters and round bell-shaped pillars of the usual Hoysaḷa type. The ceilings are domes with padma design, excepting the central one in which a ribbed dome rises over two sets of corner stones well carved with rosette friezes on the sides and lion faces on the lower surfaces. Against the west wall of the navaraṅga there are two towered niches without the śikharas and without their original gods.

Vestibule. The doorway of the vestibule which is supported by jambs having perforated screens, bears on its lintel a fine sculptured piece with Gaja-Lakṣmī seated under a low serpentine tōraṇa with mango pendants. The vestibule is well lit by the perforated domed ceiling.

Garbhagriha. In the garbhagriha stands on a Garuḍa pedestal the image of Kēśava, about 5' high. Since it is covered with much wax, it does not appear to advantage.

MALLĒŚVARA TEMPLE.

About 200 yards east-north-east of the Chennakēśava temple stands the much smaller, but older temple of Mallēśvara, called Mūla-
Mallesvara vs. Nonabesvara. sthanēśvara in the inscriptions. It resembles the Nanabēśvara temple of Nonavinakere except in the following details :—

The vestibule has a doorway and is closed. The navaraṅga wall pilasters have sixteen-sided flutings. The navaraṅga doorway is less ornamental. The navaraṅga pillars which have undeveloped bell and vase-shaped mouldings and well developed baloon tyre-shaped mouldings, and the central ceiling of a single granite slab with a large shallow padma, declare the monument to belong to 1000 A.D. or earlier.

Images. In front of the temple are kept in an irregular fashion the mutilated images of the Saptamātrikas among whom may be identified Bhairava, Virabhadra, Indrāṇī, Kaumārī and Māhēśvarī. A search in the neighbourhood would perhaps help to recover the other images.

In the navaraṅga of the temple are kept the images of Gaṇēśa and seated Pārvatī which are not of high class merit. In the vestibule is kept a small fine bull.

In front of the navaraṅga doorway is a natural-looking bull.

Of the three inscriptions at the entrance two are vīragals of the time of Ballāḷa II, Hoysaḷa, showing a lancer fighting an archer in the lower panel attended by

celestial nymphs in the upper panel. The third *vīraḡa* which is on a large granite slab belongs to the days of Viṣṇuvardhana.

GAVI-SIDDHĒŚVARA CAVE.

About a mile from Taṇḍaga on the way to Hulikal, there is a hill called Kumbārara Karikallu on the south-west face of which there are a well and a small tank both of which have been repaired recently. Near a *bilva* tree stood the lintel stone of a doorway in the side of the hill. This was excavated in 1938 by some one who is said to have dreamt of it. It was discovered that a cave about 20' long and 3' broad extended into the hill under a large black rock. The inner half of the cave has now been converted into a cell. The inner apartment is 8' wide and 10' deep. At the back of the cave there is further room for excavation. Here has been installed a *liṅga* called Gavi-Siddhēśvara. The place is fast developing into a popular one of pilgrimage.

Tradition says that Taṇḍaga is the birth-place of Śālivāhana. The fields to the south of Taṇḍaga are reported to be full of brickbats and potsherds. The bricks are said to measure about $\frac{1}{2}$ ' square.

Hulikal.

KEMPAMMA TEMPLE.

Hulikal is a small village about two miles south of Taṇḍaga and six to the south-east of Nonavinakere. In the east part of the village stands a temple of Durgā called Kempamma and Hulikallamma. It is a modern structure of stone with a large green stone doorway.

The image of Durgā which is much larger than human size is made of stucco and painted red. To her right is a seated male figure whose two hands hold a sword and a bowl. To his right, facing north, is a colossal Bhēṭaḷa with naked body, his left hand holding a severed head. The shrine is guarded by two female doorkeepers. The images are said to have been made and painted by Kapināchāri of Kolaghatta.

SANGAMĒŚVARA OR HAMŚĒŚVARA TEMPLE.

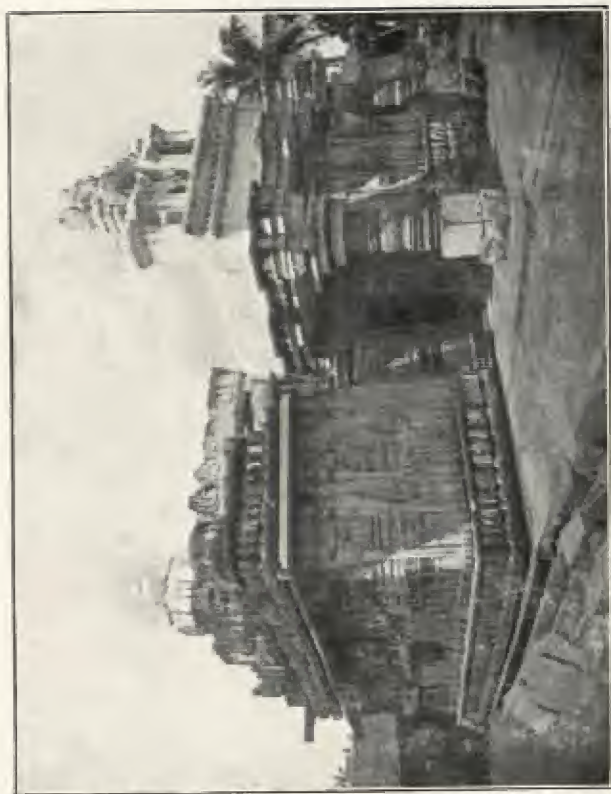
Directly to the east of Kempamma temple stands a small old temple recently covered over with bricks. It is locally called as the

History.

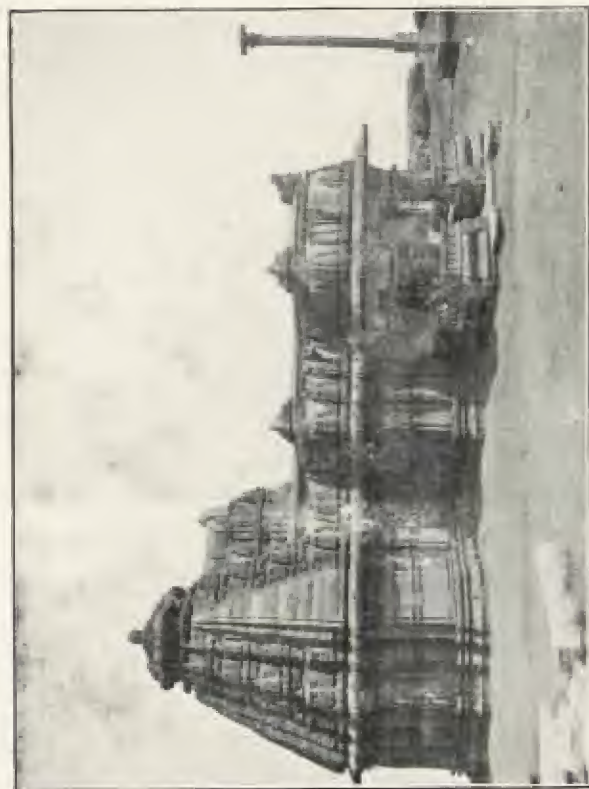
Hamsēśvara temple; but in the Mysore Archæological Report for 1916 and also in the Muzrai accounts, it is called as the Saṅgamēśvara temple. In the Mysore Archæological Report for 1916 it is stated that the temple is constructed out of the materials of an older temple



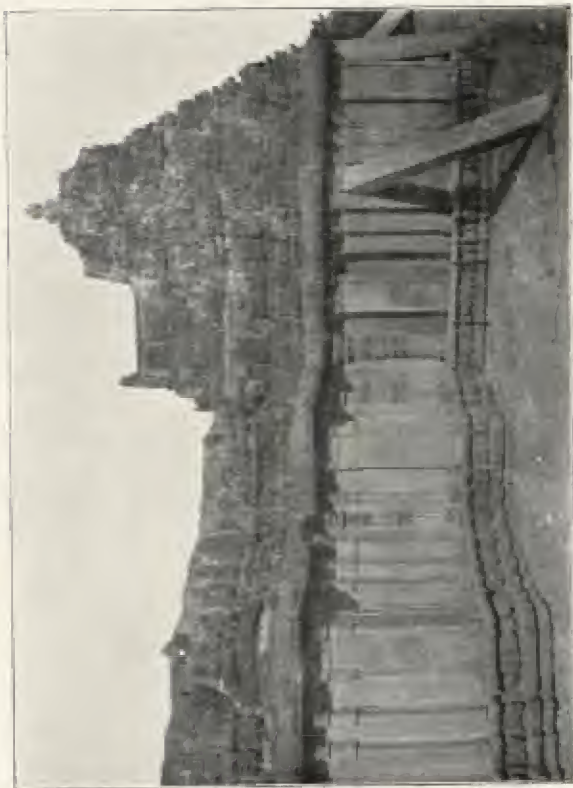
1. INNER VIEW, NONAKESVARA TEMPLE, NONAVINAKERE (p. 57).



2. CHENNAKESAVA TEMPLE, TANDAGA (p. 60).



3. MULESANKARAVARA TEMPLE, TURVEKERE (p. 56).



4. LAKSHMINARASIMHA TEMPLE, VIGHNANANTE (p. 64).

called the Kamaṭhēśvara temple. But the villagers of the present generation know nothing about such reconstruction.

The structure, particularly the stone portion of the inside, is a small one, probably of about the Gaṅga or Chōḷa times. It has a garbhagṛiha, an open vestibule and a navaraṅga having four low pillars whose cubical mouldings are connected by sixteen-sided shafts.

Images.

In the navaraṅga are kept the following images :—

1. A seven-hooded cobra with its body beautifully curved up.
2. A Saptamātrikā panel.
3. A flat-headed līṅga with pīṭha—perhaps the old Kamaṭhēśvara.
4. Vēṇu-Gopāla, about 5' high, of the usual Hoysala type, but heavily covered with wax and muck.
5. Sūrya—poorly carved.
6. Janārdana—also poorly carved, though perhaps an old image.

The temple is not of much architectural or historical importance.

MALLĒŚVARA TEMPLE.

About two furlongs to the north of the Saṅgamēśvara or Hamsēśvara temple stands the temple of Mallēśvara called locally by the people as Kallēśvara. It is a typical Hoysala temple, though small in dimensions.

It has a garbhagṛiha, about 5' square, an open vestibule, a navaraṅga of four pillars and a small porch borne on bell-shaped pillars. Its outer walls and stone tower are mostly intact, being held in place by the large quantity of earth thrown around it by a neighbouring water course. The outer walls are ornamented with pilasters. The parapet is also intact. The corners of the towers have, in later times, been surmounted by brick and mortar Nandis.

The navaraṅga ceilings have padma domes. The central ceiling, however, is raised on two sets of corner stones. At the back of the navaraṅga stand two towered niches whose original images have disappeared. An image of Gaṇapati and another of Bhairava are now kept in them. In the south-west corner of the navaraṅga stands a mutilated image of Śaṣṭmukha riding on a peacock. By its side is a dwarfish standing figure of Mādhava, holding gadā, chakra, śankha and padma. There are also a number of Nāga stones and a small Nandi.

The līṅga inside the garbhagṛiha appears to have been much damaged by the action of water. It has a gnarled appearance.

A new Kannaḍa inscription of the Hoysala period was discovered to the south-east of the temple.

Vighnasante.**LAKSHMĪ-NARASIMHA TEMPLE.**

(Pl. XVIII, 3).

The original name of the place, now called Vighnasante, appears to have been Iganasante. It is a small village about two miles to the south-east of Nonavinakere. It has four temples of which the largest and finest is that of Lakshmīnarasimha which is situated facing north on a height which was formerly the centre of the town.

Situation.

As mentioned in the inscription standing to its north-east, it was constructed in 1286 A.D. by three brothers when Narasimha III, the Hoysala king, was ruling.

History.

The temple is a typical high class trikūṭāchala of the Hoysala style (Pl. XIX) and has three cells, the west one of which only has a

General description.

vestibule and a stone tower with several rows of turrets and figures rising one above the other.

The navaranga is one of four pillars and has a porch of one aṅkana in front on the north whose benches and railings have almost disappeared. To further north are the basements on which must have stood formerly the *upparige* or mahādvāra. The temple is generally cross-shaped, the cells having indented square plans.

The lower part of the outer wall is horizontally cut up into five cornices one of which bears a scroll frieze, another a row of vase-shaped

Outer view.

carvings with beaded pendants below, and a third, a row of well carved makara faces interspersed with flowers with beaded or floral hangings as in the Pārśvanātha Basti at Halebid.

The upper wall has a right-angled pilaster in each corner with a large relieve padma in each interspace. The cornice is tastefully carved with a row of vases with horse-shoe arches, another row of makara and a third row of tower śikharas with kīrtimukhas and lion heads—all tastefully carved. In the last row are interspersed a series of niches containing seated Yakshas or figures of gods like Bhairava (north-east) and Lakshmī-Nārāyaṇa and Narasimha (east).

The tower is one of exquisite workmanship, its floral carvings being wonderful. It has four rows of towers with a projection over the vestibule on whose front face is a large kīrtimukha bearing an image of Garuḍa. The tower has the following carvings:—

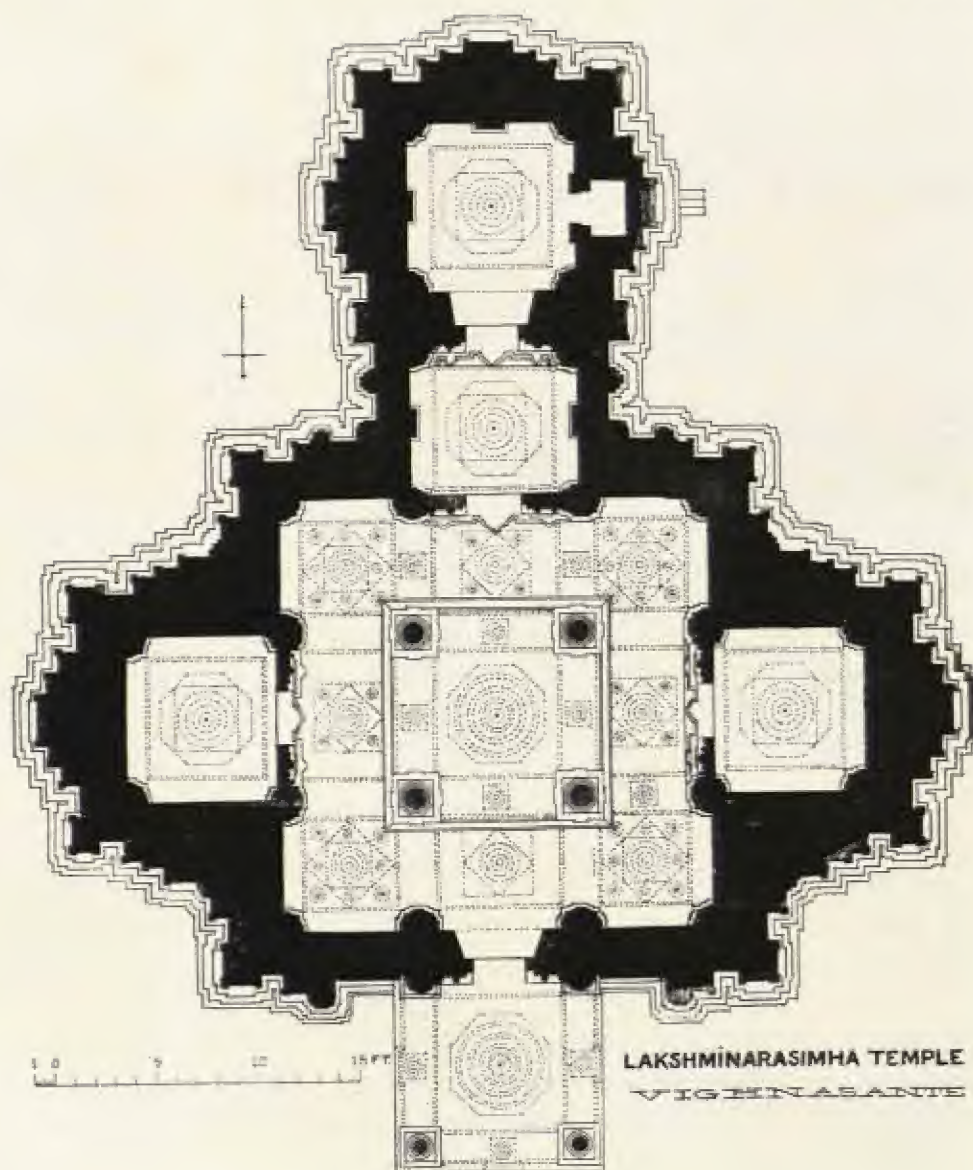
East—

Ugra-Narasimha.

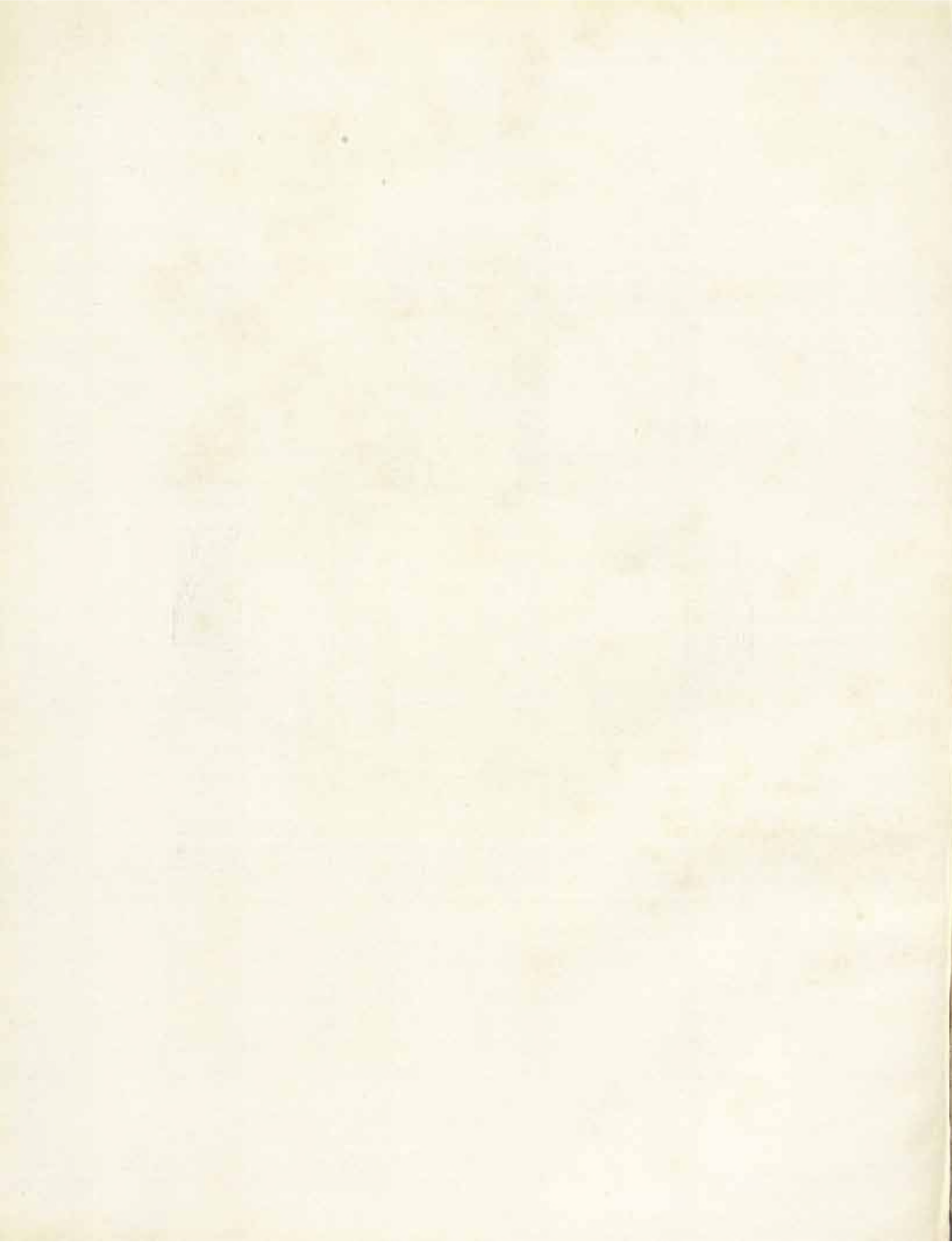
Gōvardhanadhāri.

Dancing Pārvatī.

Nārāyaṇa.



GROUND PLAN (p. 64).



South—

Yôgānarasimha.
Vāmana.
Dancing Śiva.
Mādhava.

West—

Kāṭīngamardana.
Vēṇugōpāla.
Dancing Lakshmi.
Viṣṇu standing—holds chakra, gada, padma and śankha.

Back of west cell—

Amaraṇārāyaṇa.

West of porch—

Mahishāsuramardini.

The temple is entered by a porch which is richly carved with floral scrolls and beaded hangings. It is borne on two elaborately

Porch.

carved pillars of the usual bell-shaped Hoysaḷa style with more than the usual number of incut transverse

lines. The bench and railings of the porch have disappeared. The abacus has a jewelled band on its face with lion faces on its lower face. In the corners of the brackets lions are rearing upon the heads of elephants. The porch ceiling has a deep dome of concentric circles with a lotus bud pendant rising above a row of turrets below which are the eight Dikpālakas with lions, peacocks, Gandharvas, Garuḍa, etc., intervening. On the parapet wall of the porch is the figure of dancing Gaṇeśa.

The navaraṅga doorway which is much covered over with limewash has

Navaranga.

Vēṇugōpāla on the lintel and Yôgā-Narasimha on the architrave with a cornice bearing hanging lotus buds between them.

The navaraṅga which is about 20 feet square has four pillars closely resembling those of the porch, though the carvings are covered over with limewash and wax. The wall pilasters are nearly all indented square in shape, while each beam has on its sides a scroll band with a band of beaded hangings and a row of flowers above.

The ceilings which rise on cornice stones which have well-carved lion faces are all simple padma domes except the central one which is

Ceilings.

mostly similar to the one in the porch, having the Dikpālakas in the gallery and the ribbed dome of

concentric circles above. On the corner stones are carved the Dikpālakas with their retinue of soldiers carrying their weapons.

Against the south wall of the navaraṅga are placed two finely carved images, one of Vidyā Gaṇapati and another of Mahishāsuramardin (Pl. XX, 2) showing the goddess supporting herself on the left

Images.

leg and treading on the buffalo with her right leg and fighting the anthropoid demon with a spear which is broken. She holds : dagger (broken) piercing demon, prayōga-chakra, drawing an arrow from quiver, bell with triśūla (handle broken), buckler, strung bow, and holding demon's head. The buffalo is well carved.

The south and north cells have no vestibules. The south cell doorway has dvārapālas on the jambs with Vēṇugōpāla on the lintel.

The south cell.

In the cell on a Garuḍa pedestal stands a beautiful image of Vēṇugōpāla, 5 feet high, standing in tribhaṅga with his right leg crossing over the other leg and the two hands playing on the flute (Pl. XX, 3). He wears a kirīṭa, necklets, anklets, bracelets, armlets, garlands, and girdles with hangings. Over his head spreads the tamāla tree. On the jambs of the tōraṇa stand his consorts with chāmara bearers. The cowherds, cows, gods and ṛishis listen intently, while the chakra and gadā are carved to his right and the śankha and padma to his left. The ten avatāras are carved on the fringe above.

The north cell which has Yōgānarasimha on the lintel has a well-carved

North cell.

Lakshmīnarasimha group with a serpentine tōraṇa above and Prahlāda, a kalaśa looking exactly like a tea-kettle, and an elephant with uplifted head below. The god sits in sukhāsana holding chakra, padma, gadā and śankha, with Lakshmī seated on his left lap. This god gives the temple his name, perhaps because Narasimha was the reigning king at that time.

The vestibule has on the lintel a Lakshmī-Nārāyaṇa group, while the lintel of

Main cell.

the garbhagriha doorway has Gajalakshmī. In the main cell stands a fine image (5' high) of Kēśava supported by a consort on each side, having the serpentine scroll with lion face and the ten avatāras on the tōraṇa (Pl. XXI, 1). The image has been well made and represents a slim and tall form, perhaps because it is in the *uttama dūṣatāla*. The face particularly has beauty combined with dignity. The cell has in the west wall a small niche useful as a safe.

Between the porch and the remains of the mahādvāra are two green stone elephants in vigorously moving attitudes. There are warriors marching along with them.

THE BĀLALINGĒŚVARA TEMPLE.

To the north-north-east of the Lakshmīnarasimha temple stands, facing east,

General view.

the rather plain looking soapstone temple of Bālalingēśvara to the north-east of the village and close to a water-course or haḷḷa. It is also a three-celled structure. In



1. VENUGOPALA, GOPALASWAMI TEMPLE,
NONAVINAKERE (p. 59).



2. MAHISHASURAMARDINI, LAKSHMINARASIMHA
TEMPLE, VIJAYANAGAR (p. 66).



3. VENUGOPALA, LAKSHMINARASIMHA TEMPLE,
VIJAYANAGAR (p. 66).



its outer view it is rather plain, having unsculptured plain walls except near the sukhanāsi where cruciform pilasters and rosettes are to be seen.

The tower is of stepped pyramid design with seven cornices. On each face of the śikhara is a kīrtimukha with a standing Śaiva deity.

Tower.

Over the projection on the sukhanāsi is a well-carved Śaṣa group with the hero's head bent back in his effort to pull the lion's tongue out and pierce the sword in.

The inner view shows that the temple must have originally consisted of a garbhagṛiha with a small līṅga, a vestibule with a shallow lotus ceiling and a navaraṅga of nine squares borne on four cylindrical pillars with extra cells on the north and south.

Inner view.

The original deities of these latter have now been lost. But in the north cell there are now kept the following images :—

Gaṇeśa,

Two Vīrabhadraś,

One Kēśava,

Several Nāga stones.

To this structure appears to have been added, in perhaps the Hoysaḷa or early Vijayanagar period, another navaraṅga of soapstone with cubical pillars having octagonal shafts and ornamental necks. Perhaps when this extension took place, the front wall of the original navaraṅga was removed and was substituted by two oblong pillars, thus making the navaraṅga a long one with ten pillars. This hall has a doorway to the east and one to the south.

The temple is unimportant.

BHAIRAVA TEMPLE.

The Bōredēva or Bhairava temple is now a dilapidated plain shrine consisting of

General description. a garbhagṛiha and mukhamanṭapa only.

In the garbhagṛiha are placed the following figures :—

1. Nāga.

Images.

2. Umāmahēśvara—on a prostrate human figure.

The god holds sword, drum, trident and bowl. The serpentine tōraṇa with simhalalāṭa, is perhaps of the 13th or 14th century.

3. Bhairava—1½ feet high—probably a Hoysaḷa figure of the 14th century.

4. Nāga stone.

5. Another Bhairava.

The temple is in a very bad condition and the villagers are proposing to rebuild it.

In front of the temple there is a self-immolation stone depicting men offering their heads in sacrifice.

BANAŚANKARĪ TEMPLE.

The Banaśankarī temple is directly to the north of the village and outside in the fields.

The temple is small and dilapidated. It consists of a garbhagriha and a vestibule. The image is of soapstone. There is a lion on the pedestal. The image is about 3 feet high. The goddess

Image. is seated in sukhāsana and had originally eight arms holding sword and rosary, cobra, trident (broken), buckler and drum. Around the halo of the goddess is a row of jewels circumscribed by a scroll arch which is now broken. The bench on which the goddess is seated has a human face and under her left thigh, she wears a beaded drapery. The image is much mutilated. From a sculptural point of view the contrast between her large breast and her small waist is noticeable. The image may be of the Hoysala or some earlier period.

It is said that it is the patron goddess of the weavers.

HASSAN DISTRICT.

Agrahara Belguli.

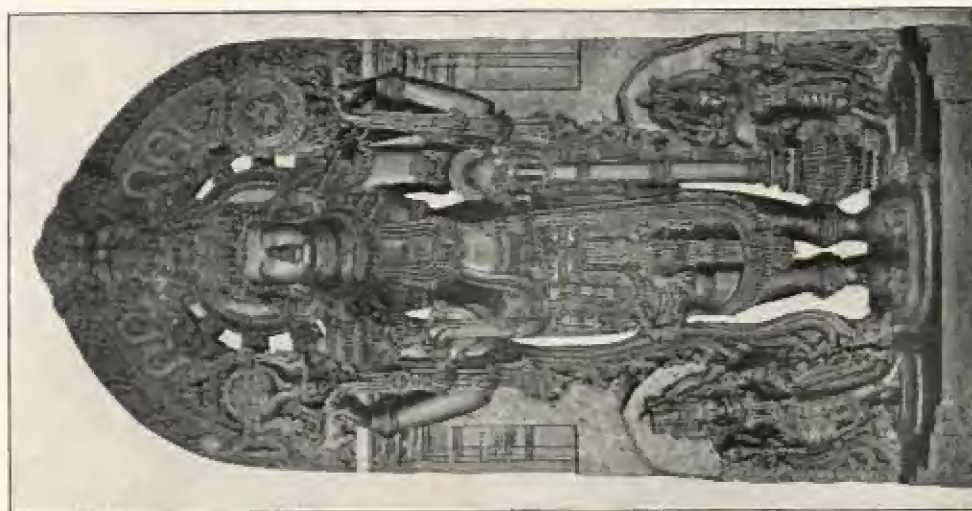
KĒSAVĒŚVARA (BEṬṬĒŚVARA) TEMPLE.

The temple is popularly known as the Beṭṭēśvara temple. It was built in 1210 A.D. by Kēśavadannāyaka, an officer of Ballāḷa II. Hence in the inscriptions it is called the Kēśavēśvara temple. It is the largest of the temples in the village and stands to the north-east close to the tank which is called in the inscriptions Kēśavasamudra. The temple has been described in M. A. R., 1929. A fuller description is here attempted.

It is large in proportions and well carved in the inside. It has a main cell for Śiva with a vestibule, a minor cell on the north for Kēśava, a large navaraṅga of four pillars with a porch on the south and a cross-shaped mukhamanṭapa with a cell on the north and another in the east and a porch on the south. Thus from the south the temple appears to have two porches. The mahādvāra which is a pavilion of four round pillars, is also on the south.



1. KESAVA, LAKSHMINARASIMHA TEMPLE,
VIOHNASASTE (p. 66).



2. KESAVA, BETTESVARA TEMPLE, AGRAHARA,
BELGUL (p. 70).



100

The temple appears to have been built on a high platform whose remains are almost buried in the earth. The lower part of the outer

Outer view. wall has an unusually large number of eight cornices, one of which has the uncarved oblong and cross-shaped mouldings meant for makara heads. The upper part of the wall is decorated with square planned pilasters interspersed with well-designed large indented square pilasters.

Above the cornice the parapet towers are mostly unworked. The brick towers over the two cells are made up of flat thin bricks of about 9"×6"×2" and appear to date from the late Vijayanagar times.

The main temple is entered by a porch in front of which are two small platforms intended to receive either elephants or small turrets.

Porch. The porch has a large bench on each side with slanting railings whose faces are cut up by bell-shaped pilasters with rearing lions and oblong flowers in the interspaces. The pillars of the porch are cylindrical while the pilasters at the back are of the indented square plan. The ceiling is flat with a large padma. The mouldings of the corner stones are uncarved. On each side of the porch against the wall of the main temple is a large inscription slab one of which has a panel of Śiva in Kailāsa and the other of Kēśava with Lakshmī and Garuḍa. Both of them contain portions of the same inscription. E. C. V. Chennarāyapaṭṇa Nos. 243-45.

The navaraṅga doorway whose jambs have well-carved Śaiva dvārapālas and star-shaped pilasters has on the lintel a Tāṇḍavēśvara group.

Navaranga. The navaraṅga which is large and roomy is about 26 feet square and equal to the dimensions of the navaraṅga of the Harihara temple. Its four large pillars are bell-shaped and the pilasters are well designed in indented square shape. The ceilings of the navaraṅga which rise upon three sets of corner stones are variedly designed with shallow padma domes except the central one which is about 4 feet deep. Above the corner stones ornamented with lion faces and the images of the Dikpālas, stands a circle of sixteen turrets. Above there is a ribbed dome with three concentric circles and a pendant bud.

Inside the navaraṅga are kept a number of finely worked pañchāyatana images as follows:—

1. Seated Sarasvatī (rosary, goad, pāśa and pustaka). A fine image with a serpentine tōraṇa.
2. Gaṇēśa—a fine image with the belly and the left toe damaged.
3. Blank lion pedestal whose Mahishāsuramardini has been removed.
4. Shanmukha riding on a stout-necked peacock the feathers of which are finely carved.

5. Bhairava—seated in sukhāsana with ringletty hair. It does not seem to have belonged originally to this temple, since it is of much smaller size.

6. Durgā—seated in sukhāsana on a lion pedestal, holding sword, pāśa, goad and bowl and having phālāksha. A fine figure published in M. A. R., 1929.

7. Sūrya's pedestal of seven horses—the image is missing.

8. Saptamātrikā panel having a finely worked set of the Seven Holy Mothers in this order—Gaṇeśa; Brāhmī—a female figure with bearded faces; Virabhadra with vīna; Māhēśvarī; Vaishṇavī with the symbols as in Nārāyaṇa (śankha, padma, gadā and chakra); Vārāhī (sword, blank, buckler and book); Indrāṇī (abhaya, vajra, aṅkuśa and dāna); Kaumārī (bud, rosary, fruit, bud); Chāmūṇḍā (sword, trident, drum, bowl) skeleton-bodied and with large fangs showing and having the third eye.

The doorway of the vestibule of the main shrine has jambs bearing the dvārapālas and with star-shaped indented pilasters. The lintel panel is exceedingly well-worked and represents the durbār of Umā-Mahēśvara seated in sukhāsana and attended by Nandi, Gaṇeśa, Brahma, Shaṇmukha, Viṣṇu and the celestial nymphs. Above the lintel cornice is a series of nine towers, the central one of which is a fine towered pavilion of three storeys. The vestibule which is about 10' × 10' has a domed ceiling of concentric circles.

Main garbhagriha.

The garbhagriha doorway has well-worked dvārapālas with a fine Tāṇḍavēśvara group on the lintel. The garbhagriha ceiling is flat and has nine panels, each having a lotus. Under it on a pedestal, about three feet high, stands a medium-sized liṅga, about one foot in diameter.

The Kēśava image standing in samabhaṅga in the minor cell on the north is about 5½' high including its tōraṇa (Pl. XXI, 2). It is exceedingly well carved with luxuriant ornamentation and, in its features, reminds us of the Kappe Chennigarāya image at Bēlūr.

The east doorway of the navaraṅga whose lintel is uncarved has on each side an inscription slab with uncarved top panel. The north slab has only one line which reads: "Śrīmatu pratāpa chakravartī Hoysaḷa Śrī Virasōmēśvara," and stops in the middle, thus showing that the construction of the temple was interrupted suddenly. The well-worked part of the temple ends with this doorway.

East doorway of navaraṅga.

To its east extends a cross or pond-shaped large pavilion with a stone bench running around it, which is fringed by a slanting railing as in the Harihara temple at Harihar. The outer pillars are sixteen-sided but unfinished, while the four inner pillars of the bell-shaped kind are finished and polished. The ceilings are all flat except the one

Later extension.

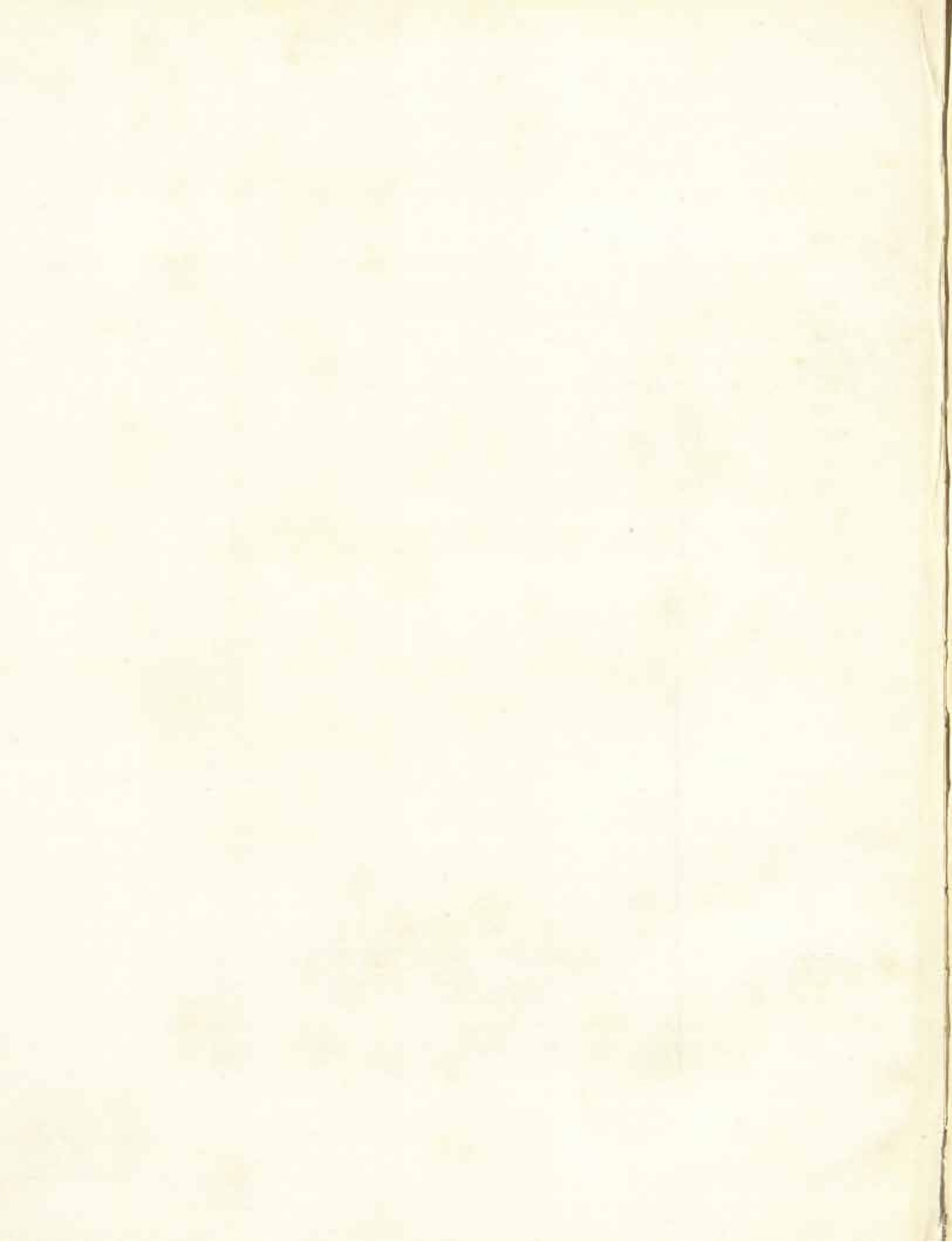


(2)



(1)

LAKSHMINARASIMHA TEMPLE, NUGGIHALLI : CEILINGS (p. 71).



in the westernmost square which has a large shallow padma. The northern añkaṇa of the pavilion is regularly built as a cell, but it has neither an image nor a pedestal. The eastern añkaṇa is converted into a cell open on the west and houses a finely ornamented bull, about 4½' high.

SŌMĒŚVARA TEMPLE.

The Sōmēśvara temple is situated to the east of the village by the side of the old mud fort wall. The original temple, according to inscription E. C. V. Chennarāyapaṭṇa No. 246, was built in about 1154 A. D. But it appears to have been completely reconstructed in the 17th century. Only the following old materials are found: the vestibule doorway with the perforated screens on the jambs, the fine bull in the navaraṅga, the fragmentary Saptamātrikā panel with only five of the Mothers and the pedestal and the līṅga in the cell. The temple has been overwhelmed by and submerged into the earth thrown around it when the fort wall was built in the Vijayanagar days.

AMRITĒŚVARA TEMPLE.

The Amṛitēśvara temple is completely in ruins and architecturally unimportant. It was built in about 1134 A. D. as evidenced by the inscription (Ep. Car., V, Cn. 248) standing to the north of the ruins. One of the inscriptions mentions the god as Mūlasthāna-Gaṅgēśvara.

The līṅga among the ruins is small and together with the pedestal is about one foot high. The garbhagṛiha doorway has a Gajalakshmī lintel which bears also the inscription E. C. V. Cn., 247.

Nuggihalli.

LAKSHMI-NARASIMHA TEMPLE.

Two of the several beautifully worked ceilings in the navaraṅga of the Lakshmī-Narasimha Temple at Nuggihalli are illustrated in (Pl. XXII, 1 and 2).

JAYAGONḌĒŚVARA TEMPLE ON JŌGINĀTHAGUḌḌA.

About a mile to the north of Nuggihalli, facing the Tiptūr road stands a prominent hill with one great rock rising up to a height of about 150 feet.

On the summit stands a temple made up of well-dressed and fitted large granite blocks. It consists of a navaraṅga to which are attached

General description. on the west two open vestibules leading into square cells. Each of the cells (6' × 6') is surmounted by a stepped pyramid-shaped tower of brick and mortar, the bricks being 10" × 7" × 2" which appears to have been the size of the Hoysaḷa bricks.

To the east of the navaraṅga entrance stands a square pillar with sixteen-fluted shaft supporting a soapstone statue of Nandi.

To the south-east of the temple facing north stands the inscription of Vishṇu-
vardhana bearing E. C. V, Cn. No. 260. To its left was
History, discovered a viragal of soapstone bearing a faintly visible
inscription in Kannada. From the inscription of Vishṇu-
vardhana dated in 1121 A. D., it is found that he made grants of land to the līṅga
known as Jayagoṇḍēśvara.

On the jambs of the navaraṅga doorway are carved padma, triple-rudrāksha
and floral designs. The hall which is about 30 feet
Navaranga. long by 15 feet broad is borne on two sets of four
cylindrical pillars supporting the ceilings which have
shallow padmas like the ceilings of the vestibules. In the navaraṅga are kept an
intertwined nāga group and a headless image of Śiva as Kāpāli with a dog and
bhetāḷas at his sides.

The north cell contains a small līṅga on a low pedestal with a well carved
Nandi facing it in the vestibule.

Linga.

The south cell has an image of Virabhadra (3' high) on a low pedestal.
Virabhadra. The image is moderately worked and holds sword, trident,
drum and shield. On the tōraṇa is a serpentine scroll.

On the north-east of the temple there is a small shrine of granite, inside which is
a carved stone group of a *bhakta* couple, the husband wear-
Bhakta Images. ing *kulāvi*, necklet, yajñōpavīta, short dhoti, anklets and
bracelets and wooden sandals and holding uplifted sword in
right hand, while his left hand is placed on his wife's shoulder. The lady standing
to his left with the upper body bare, wears large round earrings, garland, short *sari*,
anklets and armlets, bracelets and wooden sandals. Her right hand holds the stem
of a lotus which is broken off. Her left hand is also broken. Her hair is dressed with
a semi-circular floral ornament set upright. The couple perhaps represent some
important local ruler and his wife of the mid-Vijayanagar times, who very probably
made grants to the temple.

Dindagur.

A note on the two temples at Dindagūr is published in M.A.R., 1930.

The place is an ancient agrahara called Mallikārjunapura. It was founded by
Pandita Daṇḍanātha. The Kēśava temple is built in the
Ancient Agrahara centre of the old village, while the Īśvara temple is built
town. to its north-east. A little distance from the latter is
the tank. Both the temples seem apparently to have been
built at the same time, since both of them are similar in plan.

KĒŚAVA TEMPLE.

The Kēśava temple faces east and has a garbhagṛiha, a vestibule, a navaraṅga a porch and a mahādvāra. The last has a porch on the

General description. outside. The old mahādvāra has been recently repaired. The temple has been raised on a floating foundation. The garbhagṛiha and the navaraṅga are both square-shaped with indented and flattened sides.

The basement cornices are six in number, of which the fifth from the bottom has its mouldings unworked. Four of the remaining
Outer view. cornices, excluding the one at the bottom, have dentil projections. The outer walls are plain except for the right-angled pilasters which appear at the indentations and for the pond-shaped pilasters which appear on the outer walls of the navaraṅga on the south and north.

The eaves are slightly sloping with dentil projections on top. The parapet contains unworked kīrtimukha and other mouldings.

The tower consists of three tiers of turrets having, like the parapet, unworked mouldings. There is a projection over the vestibule whose cornices also have unworked mouldings. A stone finial surmounts the tower.

The flight of steps leading to the porch may have had originally elephants on either side. The porch is borne on two cylindrical potstone
Porch. pillars and has stone benches on the south and north. The ceiling of the porch is designed like three concentric squares and has a padma in the centre.

The navaraṅga doorway has a series of five turrets on the lintel above which is a Vēṇugōpāla group. The pilasters on either side of the
Navaranga. doorway are pond-shaped. The central aṅkaṇa of the navaraṅga is borne on four pillars of the usual bell-shaped type. The ceilings are all square and somewhat deep with padma pendants hanging from the centre. But the central ceiling is more elaborately carved than the rest. The corner stones have carvings of kīrtimukhas and pendants on their under-surface and of the aṣṭa-Dikpālakas on their front face. The oblong slabs above have the scroll, kīrtimukhas and pendant designs. Their front faces have Yakshas in the centre with rosettes carved on either side of them. In the centre of the ceiling there is a deep padma pendant, and kīrtimukha and pendant designs at the corners.

In the navaraṅga are placed several nāga stones, one image of Gaṇapati in a niche of brick and mortar, and another of Hanumān in another niche of brick and mortar. In the north-west corner of the navaraṅga is built a small shrine of brick and mortar to house the utsava-vigrahas of the Īśvara temple.

The lintel of the vestibule doorway is plain. The ceiling of the vestibule has also a padma pendant. In the vestibule are kept the metallic utsava-vigrahas of the temple. Inside the garbhagriha stands on a Garuḍa pedestal the image of Kēśava (Pl. XXIV, 1). It is exuberantly carved, though its features, particularly of the face, are not very elegant. There are the ten avatāras carved on the prabhāvalī.

MALLĒŚVARA TEMPLE.

(Pl. XXV, 2).

The Mallēśvara temple is situated about a hundred yards to the north-east of the Kēśava temple. In plan and execution, it is similar to the Kēśava temple. But the porch is absent. The navaraṅga ceiling in front of the vestibule doorway is opened out and a ventilator has been put in. The līṅga inside the garbhagriha is about two feet high including the pedestal.

Images.

In the navaraṅga are kept the following images:—

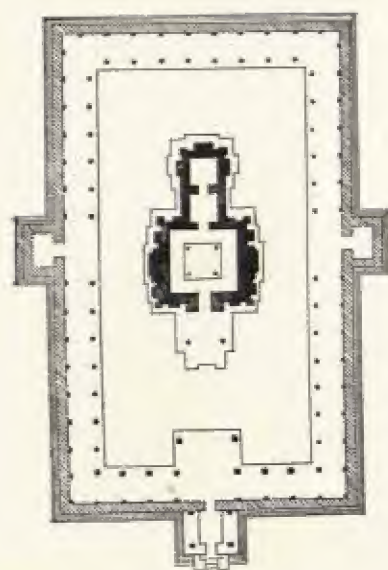
1. Rude Nāga stone.
2. Rude Gaṇēśa.
3. Intertwining Nāgas.
4. Another Gaṇēśa.
5. Another Nāga stone.
6. Peacock pedestal.
7. A two-handed goddess. The image is of potstone and is about 3½' high including the tōraṇa. The two hands of the goddess are broken. The image is well worked. Unfortunately the face is disfigured and covered over with muck. On the tōraṇa are the floral scroll, the kirtimukha, two chāmaras, a chakra, a śaṅkha, a sword and a buckler. The image is perhaps a Vaiṣṇavī or Pārvatī standing.

BASAVĒŚVARA TEMPLE.

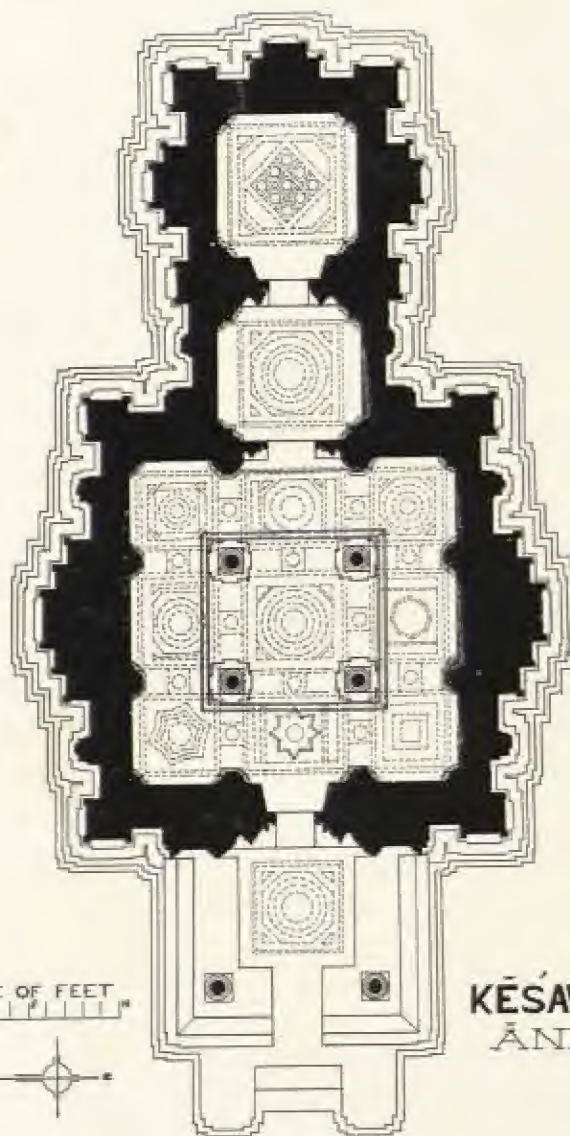
To the west of the Mallēśvara temple is the modern temple of Basavēśvara which is architecturally unimportant.

Anekere.

This is a village about four miles west of Chennarāyapaṭṇa. It has several temples dedicated to Śambhulīṅgēśvara, Kēśava, etc. The Kēśava temple is situated in the centre of the town.



SCALE OF FEET
0 10 20 30 40 50 60



SCALE OF FEET
0 10 20 30 40 50 60



KĒŚAVA TEMPLE
ĀNEKERE

GROUND PLAN (p. 75).



THE KĒŚAVA TEMPLE.

(Pl. XXV, 1).

The Kēśava temple stands on a high platform with stone-built sides. It contains a garbhagriha, a closed vestibule, a navaraṅga of four lathe-turned pillars and a porch, an old prākāra of soapstone and a towerless mahādvāra which has a one-aṅkapa porch both on the east and the west and had originally a complete prākāra wall of stone with a verandah running on inside (Pl. XXIII). The temple has much resemblance to that at Hullekere near Gaṇḍasi.

The soapstone mahādvāra which appears to have been rebuilt in the Vijayanagar days has for its eastern porch two bell-shaped lathe-turned pilasters with stone benches, of which the railings have disappeared. The porch ceiling is well designed having an octagon of corner stones bearing the Dikpālakas inset with a eight-pointed star, in the centre of which is a shallow lotus. The uncarved lintel has a later day inscription in Kannada which reads *Narasim Devaru*.

The inner porch of the mahādvāra and the verandah which originally ran all round the temple and formerly housed the kitchen on the south-east has a row of necked cylindrical soapstone pillars with plain ceilings.

Since the structure was out of plumb on the south and west, it was pulled down about three years ago and a brick wall was constructed. The materials belonging to this verandah are all lying outside the temple and could well be utilised for rebuilding the verandah. On the south and north of this verandah there is a cell on each side, the north one being empty and the south one containing the damaged original image of Kēśava. Its nose is touched up and unnatural. It may be removed to a museum.

The temple itself has five cornices on the lower wall with one cornice bearing the blocks meant for receiving vases and makara heads. The upper part of the wall has ornamental pilasters and no other carvings. The parapet above the cornice contains turrets whose blocks are uncarved. Similarly the tower has two uncarved rows of turrets and one carved row. It is surmounted by a beautifully shaped stone kalāśa with an ornamental jewel band running around bearing lion heads in the four corners.

The platforms in front of the porch of the temple are devoid of their elephants. The porch is intact and its domed ceiling which rises on an octagon bearing the Dikpālas has a sixteen-sided gallery which is inset with three concentric circles and has a lotus bud in the centre.

The navaraṅga doorway has Gajalakshmī on the lintel. The navaraṅga which is about twenty feet square has indented wall pilasters and four bell-shaped soapstone pillars. The ceilings, though not elaborate, are interestingly carved. They are from

Navaranga.

the east running clockwise :

- (1) A square inset with an eight-pointed star with a padma pendant at the centre.
- (2) An eight-pointed gallery with two inset concentric circles.
- (3) An octagon with an inset circle.
- (4) An octagon with an inset square inside which is an octagon with a padma.

West—

- (5) A square inset with an octagon.
- (6) Octagonal gallery inset with an octagon inside which is a circle.
- (7) Square with eight-pointed star and padma pendant in the centre.
- (8) An ornamental square with two concentric inset squares.

Central—

- (9) On corner stones bearing the Dikpālas is a sixteen-sided gallery with three concentric circles and a large śankha pendant.

On the vestibule doorway the dvārapālas are carved. The lintel is not carved.

Vestibule.

The ceiling of the vestibule has a gallery shaped like a sixteen-pointed obtuse-angled star inset with three concentric circles. The garbhagriha doorway has well carved dvārapālas on the jambs with a Gajalakshmī lintel. Above the lintel cornice is a row of five variously shaped turrets with Yakshas between them.

In the garbhagriha on the old Garuḍa pedestal stands the image installed about four years ago and carved by Mr. Siddhalingaswamy, sculptor of Mysore (Pl. XXIV, 2). On the pedestal is the inscription in Kannaḍa :

Garbhagriha.

Śilpa Siddhānti Siddhalingasvāmīnā nirmitaḥ.

To some extent the sculptor has successfully imitated Hoysala work, particularly in the carving of the ornamentation which is profuse. But the ten avatāras on the prabhāvaḷī are absent, the kirīṭa is heavy and octagonal of the Vijayanagar type, and the octagonal gadā has a ribbed head. The image is a good piece of work except for its fattish chubby face and rather large hands and feet.

VĪRABHADRA TEMPLE.

About a hundred and fifty yards to the north-east of the Kēśava temple stands a small temple of Vīrabhadra, a modern structure. It has a dentil corniced tower, a garbhagriha and a vestibule.

The image of Virabhadra is of Vijayanagar workmanship. In the vestibule are kept the images of Mahishāsūramardīnī, Gaṇēśa and Nandi.

TWIN TEMPLES.

To the south of the village to the east of the small tank bund stand two small but definitely Hoysaḷa buildings, both indefinitely called by the villagers as Sōmēśvara temple.

They are twin temples of equal size built of soapstone and having stepped pyramid towers, lathe-turned pillars, domed central navaraṅga ceilings, perforated jambs, etc. The temples were probably built in honour of a husband and wife.

The temple on the south has a garbhagṛiha, an open vestibule and a navaraṅga, while that on the north has a garbhagṛiha, a closed vestibule, a navaraṅga with a cell on the north and its doorway to the south and a cylindrical pillared porch. In the navaraṅga of the temple on the north lie the images of a mutilated Gaṇēśa and a Mahishāsūramardīnī, both evidently of the original pañchāyatana.

ŚAMBHULINGĒŚVARA TEMPLE.

About a mile and half to the north-north-west of Ānekere is a large tank, now dried up, near which is situated the Śambhulingēśvara

General description. temple which appears to belong to about the 12th century A.D. This structure consists of a square garbhagṛiha, a closed vestibule and a square navaraṅga. The outside walls of the garbhagṛiha have a square basement cornice and plain right-angled pilasters. The eaves are straight sided with dentil mouldings upwards at the corners. Above the eaves rises above the garbhagṛiha the stepped pyramid stone tower consisting of eight tiers with dentil mouldings at intervals. The tower is surmounted by a stone kalāśa. The outside walls of the navaraṅga are plastered over and bespeak recent renovation with brick and mortar walls. But the old potstone spouts remain above. There is a stone projection over the vestibule.

The navaraṅga consists of nine aṅkaṇas. The four pillars of the central aṅkaṇa are of the usual bell-shaped type. The ceilings are all slightly domelike with lotus flowers and buds hanging from above. The execution of the ceilings is different in each case, though there is nothing extraordinary about any of them. The pilasters in the navaraṅga are all pond-shaped. In the navaraṅga are placed several nāga stones, a potstone Gaṇēśa, a Gajalakshmī, a Mahishāsūramardīnī, a Vāsudēva (padma, chakra, śaṅkha and gadā) with a pair of feet in front and a potstone Nandi. The images are rude.

The vestibule doorway is plain. Inside the vestibule is kept a bigger Nandi. The vestibule ceiling has a lotus pendant and is somewhat deep. The lintel of the garbhagriha doorway has five turrets with padma medallions in between them. The pediment is uncarved. The pilasters are indented. Inside the garbhagriha is a low liṅga with pāni-ḥaṭṭu, about one foot high.

In front of the temple are several nāga stones and a mutilated figure. Against the outer walls are placed two vīragals with no inscriptions on them.

Chennarayapaṭṇa.

The taluk town of Chennarāyapaṭṇa is known in the Hoysaḷa inscriptions as Koḷatūru and was named Amṛitanāthapura when the temples of Chennakēśava and Amṛitanātha were constructed and the town was converted into an agrahāra. It retained the name Koḷatūru until about 1500 A.D. A little later it was named Chennarāyapaṭṇa probably after some Vijayanagar officer named Chennigarāya.

CHENNAKĒŚAVA TEMPLE.

The original temple of Chennakēśava had a garbhagriha with a flat ceiling, a vestibule with a padma ceiling, a navaraṅga of nine squares (20' × 20') and a porch of two bell-shaped round pillars. This original porch appears to have been extended during the Vijayanagar period into a mukhamanṭapa of three aṅkaṣas, the latter with cubical tapering pillars having sixteen-fluted pillars, when a mahadvāra of plain pillars without a gōpura and with a compound wall of rubble stones, and a fine garudagambha with a sixteen-fluted tapering shaft, were added.

In its outer aspect, the temple, though of soapstone, is indented square in form with rather plain cornices, walls and parapet towers.

Outer view.

The original tower of soapstone is intact and also unworked.

The ceilings in the navaraṅga are deep domes having mostly concentric circles over circular or sixteen-sided galleries except the west one which is octagonal over a square and the north one which has an eight-pointed star set inside a square. The central ceiling is a deep dome with the Dikpālas, a circular gallery, concentric rafters and a conch pendant. The navaraṅga pillars are bell-shaped. In the navaraṅga are kept the images of Raṅganātha and Kāḷiṅgamardana, both poor class sculptures of the Pāllegār times.

General description and history.

Navaranga.



1. KESAVA, KESAVA TEMPLE, DINDAGUR
(p. 74.)



2. KESAVA, KESAVA TEMPLE, ANEKERE
(p. 76).



3. DOUBLE-HEADED BASAVA, GADDERAMESVARA
TEMPLE, CHENNABAYAPATNA (p. 81).



4. NAVARANGA DOORWAY, BHANDARI BASTI,
SRAVANABELAGOLA (p. 82).

The image in the garbhagriha does not appear to be the original Hoysala image.

Main image.

It looks rather unfinished, particularly its serpentine tōraṇa. Its facial look also with its weak chin is rather different from the usual Hoysala form. Possibly it is the work of a good imitator who copied the original image.

CHANDRAŚĒKHARA TEMPLE.

The Chandraśēkhara (Rāmēśvara) temple which is about a hundred yards south-east of the Chennakēśava temple is a granite stone structure

General description.

of the Vijayanagar period in whose garbhagriha stands a six-foot high image of Chandraśēkhara (abhaya, axe, spear, and dāna). In the vestibule there are: a Gaṇēśa image and an inscription (E.C. V, No. Cn. 156). On either side of the vestibule doorway there are two bhakta images instead of the dvārapālas. The Nandi's face is a well worked one. In the south-west and north-west corners of the vestibule are two cells containing two Vijayanagar type stone images of Bhairava and Pārvatī while in the navaraṅga are the images of Virabhadra and Janārdana.

The temple is not architecturally important.

An image of Nandivāhanamūrti is kept against the wall of the house adjoining the temple.

KALYĀṆI.

Outside the north fort gate of the old town is a fine kalyāṇi about 50' × 50' with the steps well built of stone. On its west side are a

Images.

number of shrines which contain stone images of several deities like:

1. Gaṇēśa.
2. Nāga.
3. Lakṣmīnārāyaṇa.
4. Pārvatī.
5. A small figure placed on a large Hoysala simhapiṭha.
6. Chandra.
7. Viṣṇu on Garuḍa.
8. Pārvatī in imitation of Hoysala workmanship, but really of the Pāḷlegār period.
9. Kōḍaṇḍarāma.
10. Vāmana.
11. Arjuna performing penance.
12. Narasiṃha.

13. Śivaliṅga.
14. Śaṇmukha on peacock.
15. Nandi.

SĀTĒŚVARA TEMPLE.

To the north-east of the town near the tank stands a small soapstone temple of Sātēśvara, to the south-east of which are standing two inscriptions (E. C. V, No. Cn. 161 of 1182 A.D. and a vīragal). The bell-shaped navaraṅga pillars, the perforated screens of the vestibule doorway, etc., mark the temple as a definitely Hoysala structure, though not one of any importance. In the inscription the liṅga of the temple is called Śāntalēśvara, and appears to have been set up in memory of Sātavve, the wife of Daṇḍanāyaka Māchiah.

History.

In the navaraṅga of the Sātēśvara temple are kept the images of Gaṇēśa, Nandi and Kēśava which are not of much sculptural value.

Opposite to the doorway of the Sātēśvara temple is an old soapstone panel containing (Bhairava's) Śiva's pādas surrounded by cobras, beheaded animals and men.

Siva's Pada.

To the north-east of the temple and close to it is a Pāllegār period structure dedicated to Durgā as Volagere Ammā.

Volagere Amma.

GADDE-RĀMĒŚVARA TEMPLE.

About a mile to the south-east of the town just where the irrigated lands commence, stands the temple of Gadde-Rāmēśvara.

It appears to have been built in two stages. The original temple is a very simple small Hoysala structure of soapstone with a stepped pyramid tower of eight dentil cornices, a stone śikhara and an ornamental stone kalaśa. In front of the tower formerly stood the Śaḷa group, whose mutilated lion is now in the yard in front of the temple. The walls of soapstone are cut up by right-angled plain pilasters and the plan is squarish, the garbhagriha and vestibule being smaller than the navaraṅga.

General description.

The original navaraṅga doorway is only 4' × 2' and has an uncarved lintel.

Navaranga.

In the navaraṅga which is 15' × 15' are four necked pillars with their cubical mouldings connected by octagonal shafts and wheel-shaped moulding round neck. The ceilings are plain except the central one which is a shallow padma dome. In the navaraṅga are kept the images of Gaṇēśa, Nandi, Śaṇmukha, Janārdana and Sūrya, which appear to date from about 1600 A.D.



1. KESAVA TEMPLE, ANKERI (p. 75).



2. MALLESVARA TEMPLE, DINDAGUR (p. 74).



3. CHAMUNDARAYA GROUP ON TYAGADA BRAHMADEVA PILLAR,
SRAVANABELAGOLA (p. 82).



4. CEILING IN FRONT OF GOMATESVARA, SRAVANABELAGOLA (p. 82).

The vestibule doorway, whose lintel also is uncarved has kalaśas on the jambs and perforated screens. The vestibule and garbhagriha ceilings have shallow padmas and the liṅga is a round-headed one on a low pīṭha.

Vestibule and garbhagriha.

To this original Hoysaḷa temple were added in the 17th century a granite mukhamantapa of three aṅkanas with octagonal pillars having cubical mouldings with low rilievo carvings. One of the latter shows the Gaṇḍabhēruṇḍa bird holding elephants in its beaks.

Mukhamantapa.

In the front yard of the temple is a mantapa of granite with a brick tower, under which on a pillar of soapstone is a Basava with a head to east and another to west. (Pl. XXIV, 3) Two brick and mortar Basavas of large size have been set up, one at the place where Saḷa was originally, and the other on the mahādvāra.

Double-headed Basava.

Hirisave.

KĒŚAVA TEMPLE.

The Kēśava temple is a late Hoysaḷa building of granite with soapstone pilasters and doorways and granite outer walls. The temple has been entirely rebuilt recently, particularly its navaraṅga. The image of Kēśava is about five feet high on a Garuḍa pedestal about one foot high. The image is a good specimen of the 14th century, though poorly worked, and on its drapery the Dravidian influence can be seen. The garbhagriha and vestibule doorways are Hoysaḷa soapstone pieces. There are perforated windows on either side of the vestibule doorway.

Grama.

CHENNAKĒŚAVA TEMPLE.

A note on the Chennakēśava temple is published in the Mysore Archæological Report for 1917, page 9. The temple is not of much architectural value since only the outer wall and one pillar in the inner navaraṅga belong to the Hoysaḷa period.

DHARMĒŚVARA TEMPLE.

This temple has been described in the Mysore Archæological Report for 1917, page 9. In the navaraṅga, the pillars and the central ceilings and the east doorway are original Hoysaḷa pieces used in the more recent times while rebuilding the navaraṅga.

ŚĀNTINĀTHA BASTI.

This is an old temple of which the standing image of Śāntinātha (3' high) with an inscription on the pedestal stating that it was set up by Sumati Bhaṭṭārakar, and the old vestibule with perforated jambs and the seated Śāntinātha on the lintel are the only older parts of the temple. The rest of the temple which is of granite is of later days.

History.

Architecturally the only important thing in the temple is its image with a fine serpentine prabhāvali.

An interesting point to note in Śāntigrāma is the fact that the worship of Jina, Śiva and Viṣṇu all progressed during the time of the Hoysaḷas.

VIRABHADRA TEMPLE.

This is a temple of the Hoysaḷa period containing a garbhagriha, a vestibule and a navaraṅga of four bell-shaped pillars and a mukha-maṇṭapa of three bell-shaped pillars. The heterogeneous nature of the walls suggests that these portions were rebuilt and repaired in the Vijayanagar days. The navaraṅga has a porch which was converted into a cell for housing Mahishāsura-mardīnī now kept in the navaraṅga.

General description and history.

The navaraṅga has four bell-shaped pillars and several flat or shallow domed ceilings. Of these the central one is the most interesting. Rising on two sets of corner stones bearing the images of the Dikpālas and of dancers and rosettes is a flat ceiling divided into nine panels with Tāṇḍavēśvara in the centre, Kumāra to the west, dancing Gaṇēśa to the east, Brahma to the north and Viṣṇu to the south. The slab is damaged and has evidence of being recently reset and plaster-pointed.

Navaranga.

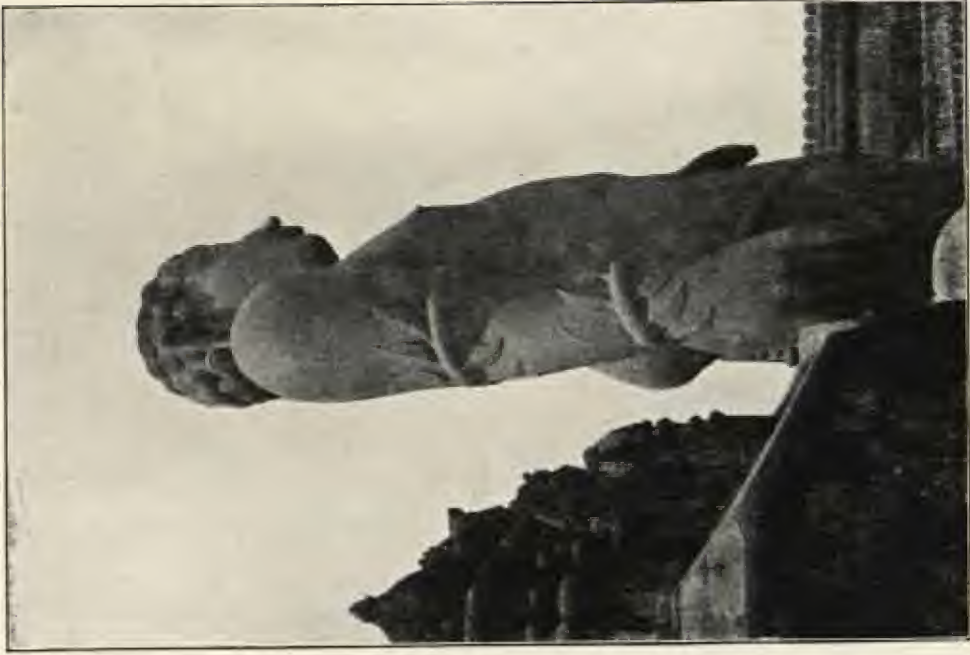
In the vestibule and the garbhagriha are kept several images of Virabhadra, Nandi and other deities. The main image of Virabhadra appears to be of Vijayanagar period workmanship having shortish legs, large hands, etc. It is doubtful if this is the original Virabhadra of the Hoysaḷa times.

Images.

The mahādvara has been constructed of fine pilasters bearing turreted canopies brought from elsewhere.

SRAVAṆA-BELGOḶA.

The navaraṅga doorway of the Bhaṇḍāri Basti is very well carved and illustrated in Pl. XXIV, 4. The Tyāgada Brahmaḍēva pillar has an interesting panel of sculptures on its south base (Pl. XXV, 3). One of them represents Chāmuṇḍarāya. The well executed ceiling in the verandah in front of the Gomāṭēśvara colossus is a beautiful piece of sculpture in soap-stone (Pl. XXV, 4). Two good views of the Gomāṭa colossus are illustrated in Pl. XXVI.



GOMATESVARA, SRAVANABELAGOLA (p. 82).



Mysore Archaeological Survey.

CHITALDRUG DISTRICT.

Maikonda.

Māikonda is one of the hobli headquarters in the Dāvangere taluk and a Railway station on the Bangalore-Harihar line. There are two temples in the village, one of which is called the Kēśava temple and the other the Obala-Narasimha temple. The name 'Obala' is a corruption of Ahōbala.

KĒŚAVA TEMPLE.

The Kēśava temple is a modern structure of mud and country tiles. It is situated in the heart of the village. Inside the garbhagriha stands a rude black stone image, about 3½ feet high, of Viṣṇu standing as Janārdana, though the god is locally called Kēśava. In the four hands are held padma, chakra, śankha and gadā and in addition to the gadā the left lower hand holds in the palm a mātāṅga fruit. The image and the prabhāvali are carved of the same stone. But the ten avatāras are absent from the prabhāvali which has instead creeper scroll ornamentation. The features of the image suggest that the workmanship is of the Vijayanagar period. the image may have been brought from elsewhere and set up here.

To the right side of the image is a liṅga which has been recently installed. The temple is a Muzrai institution and architecturally unimportant.

OBALA-NARASIMHA TEMPLE.

About half a mile to the south-east of the village is situated the dilapidated temple of Obala (or Ahōbala) Narasimha. The temple consists of a garbhagriha with a roughly shaped boulder in it which is called Udbhava-Narasimha, an open vestibule and a navaraṅga with a doorway to the east and another doorway on the south. The latter doorway has a tōraṇa in front with the *tenkalai* Śrīvaiṣṇava caste mark. This gateway does not form part of the main structure and is evidently of a later date. The doorways have Gaja-Lakshmī figures on their lintels. In front of the southern doorway is a Garuḍa pillar which, along with the tōraṇa, indicates that it was the main doorway of the temple. The outer walls are plain. The tower is a stepped pyramid with figures of Viṣṇu at the neck.

The navaraṅga has four Dravidian square-shaped pillars which have on their cubical mouldings high relief figures of various gods, acrobats and mythological representations, among which the following may be noted :—

Gaṇeśa, Puruṣaṃṛiga, dancers (three in one), Mōhinī with mirror, a chief, Kāṇṇapa, Hanumān, bhakta, Kāliṅga, cow and liṅga, dancer, lion on makara,

Bālakṛiṣṇa on fours, acrobats (two wrestlers wheeling), bhakta, Hanumān and līṅga, Lakshmī-Nārāyaṇa, Virabhadra, Yōgā-Narasimha, Rishi dancing, peacock with the head of an elephant, acrobats, Viṣṇu, Vēṇugōpāla, Matsya incarnation and a seated figure of a chief.

The navaraṅga pilasters have the figures of Garuḍa and Hanumān, lady riding on makara, gong-player, etc.

The central ceiling of the navaraṅga is raised on two sets of corner stones and has the figures of the aṣṭa-Dikpālakas on the beams and a small lotus pendant pecked by four birds, in the centre. The occurrence of the birds suggests a parallel with the Kalyāṇamaṇṭapas at Nandi and Kolār. It is possible therefore that this temple may belong to the same period or to a slightly later one (C. 14th or 15th century).

Against the west wall of the navaraṅga is a well carved seven-hooded nāga stone.

On either side of the garbhagṛiha doorway are the relief figures of bhaktas, perhaps representing those who built the temple.

Bullapur.

Bullāpur is a bechirāk village. At the northern end of the mound burying the village ruins, the Āñjanēya temple is situated. It is a structure of rubble masonry enshrining a 16th century relievo figure of Āñjanēya.

Temples.

To the south of the temple and buried in the mound, is another temple. The pillars of its navaraṅga can be seen through an opening in the mound.

Ittige.

Ittige is another bechirāk village, about a mile and half to the north of Huchchavanahalli in the Māikonda hobli. The temple of Kari-Amma is an 18th century structure. It contains a garbhagṛiha with a relievo figure of Durgā and a front hall with six pillars having the cubical, octagonal and wheel mouldings. The outer walls of rubble stones have been mostly embedded in a mound. An inscription (dated Ś. 1644) was discovered to the south of the temple.

Kari-Amma Temple.

Kodaganur.

Kodaganūr is a place of antiquity as can be seen from the inscription (E.C. XI, Dāvangere 152), which is dated in 976 A.D. There are several ancient temples in the place, which have all gone to ruins. The inscription No. Davangere 149 (1113 A.D.) refers to a Viṣṇu temple. An earlier inscription (Dg. 151 of 1101 A.D.) refers to the god Sōmēśvara. The ancient agrahāra town is also called the southern Ayyāvoḷe in the inscriptions.

Antiquity of the Place.

THE KALLĒŚVARA TEMPLE.

The ancient Kallēśvara temple in the village has been entirely rebuilt in the modern period. Only the four square pillars in the navaraṅga now bespeak the antiquity of the temple. Inscriptions Dg. 149—152 stand to the east of the temple.

VISHṆU TEMPLE.

The temple erected in the 12th century for the god Viṣṇu mentioned in Dg. 149, is no longer in existence. On the āśvattha-kaṭṭe in front of the village is a mutilated image with the tōraṇa carved of the same stone. The left lower hand of the image is on the kaṭi as in the images of Venkaṭēśa. It is possible that this image is of Viṣṇu referred to in the inscription.

HANUMANTĒŚVARA TEMPLE.

The Hanumantēśvara temple is a modern structure with a 17th century relievo of Hanumān in the striking attitude. To the right of the figure there is a niche in which are placed the images of a chief and his wife. Both the images are in the round. The chief wears a kirīṭa and holds in his left hand a conch. His feet are mutilated. The image of his wife, however, is intact. Though both the images have somewhat rude features, they appear to date from at least the 14th century and are worthy of being preserved in a museum.

In front of the temple is a tall pillar against which is placed a vīraḡal. The scene depicting the defence of the cows in the bottom panel of the vīraḡal is well executed. The cows stand to one side, while the hero fights with his bow and arrows his enemies who are mounted on horses and armed with spears.

DURGĀ TEMPLE.

In a nearby field to the south-east of the village is a small mound hidden in the fence. On it is the soapstone image of a seated Durgā. The image is worn out. The goddess wears a kirīṭa with the flames darting forth from behind her head. In the four hands are held sword, trident, ḡamaruḡa and cup.

An inscription at Doḡḡa-Māḡaḡi (E. C. XI, Dāvāḡere 146) refers to the goddess 'Banada-Śaṅkarī' of Koḡḡaḡanūr. It is possible that the image above described is the one mentioned in the inscription. The image is very much like a Hoysaḡa piece, though the inscription mentioning it is of 1518 A.D.

MALKANDĒVARU TEMPLE.

About three furlongs to the south-east of the village is situated the Malkandēvaru temple. It is a Śiva temple with its outer walls and parapet covered over by a mound of earth, so that only the interior is visible from the front. The temple consists of a garbhagriha, an open vestibule and a navaraṅga with four bell-shaped pillars. In the central aṅkaṇa is a nandi. The other images kept in the navaraṅga are Gaṇapati, Chaṇḍikēśvara and a nāga stone. The garbhagriha doorway has Gaja-Lakshmī on the lintel. All the ceilings in the temple are flat and plain except the central one which has a padma.

The temple is much dilapidated and architecturally unimportant, though belonging to about the 12th century A.D. It is possibly the Sōmēśvara temple mentioned in the inscription Dg. 151 of 1101 A.D.

Vaderahalli.

KALLĒŚVARA TEMPLE.

The ancient Kallēśvara temple which appears to have stood some forty years ago is now a mound of ruins. Only the inscriptions that stood on the site are existing at present.

Sankaranahalli.

RANGANĀTHASVĀMI TEMPLE.

The village of Śaṅkaranahalli is about two miles to the south-west of Māikonda. On a height in the village stands the temple of Raṅganāthasvāmi called Tiruvengaṇanātha in the inscription No. Dg. 148 of 1684 A.D.

The structure is exactly like the Ōbaḷa Narasimhasvāmi temple at Māikonda. It has the same square garbhagriha with a stepped pyramidal tower, an open vestibule and a navaraṅga with two doorways, one in the east and another on the south. The pillars, too, are like those at Māikonda with similar cubical mouldings and plantain bud hangings. The central ceiling also is the same with the four birds pecking at the low pendant bud. Hence the date *circa* 15th century may be assigned to this temple also. To the right of the eastern doorway stand the images of two bhaktas who are probably the builders of the temple.

The outer walls of the temple are mostly plain except for a few relief representations of a fish, a cobra and some obscene figures here and there. There is no separate shrine for the goddess; nor is there any image of the goddess worshipped in the temple. In the garbhagriha stands, on a pītha, a small relieve figure, about a foot high, whose features are hard to distinguish, since the image is much covered over with muck.

Nalkunda.

ĪSVARA TEMPLE.

Nalkunda appears to be a village of some antiquity. The Īsvara temple stands to the north-east of the village. The outer walls are covered by a mound of earth. The temple consists of three cells and a common navaraṅga with the entrance doorway on the south. The roof is low and there is no tower. The temple seems to have been repaired at some later period.

The original structure appears to hail from about the 12th century as seen from the pillars, doorways and images which are of potstone. The jambs of the doorways have kalaśa, creeper and rope ornamentations. In the convolutions of the creeper stand various figures. The pillars are square and have cubical, sixteen-sided, eight-sided, and the wheel- and loaf-shaped mouldings. The ceilings are all plain.

In the navaraṅga are kept the following images :—

- (1) A Saptamātrika panel.
- (2) A Nāga stone.
- (3) A Gaṇēśa of potstone.
- (4) A small Nandi facing the main cell.

(5) A two-handed Viṣṇu with a consort on each side. The hands of the image are broken. The creeper ornamentation on the prabhāvaḷi has six convolutions in each of which is carved a figure. Since there is a thick coating of muck, it is hard to distinguish the features of the figures. At any rate, they are not the ten avatārs of Viṣṇu, since there are only six figures. The image is an old one of about the 12th century.

(6) Kēśava, holding rosary (instead of padma), śankha, chakra and gadā. The ornamental prabhāvaḷi which is of the same stone has eight instead of the ten avatāras. In workmanship the image is very much like a Hoysala one and may probably date from the late Chālukya period. It may have been enshrined in one of the cells, probably in the northern one.

- (7) Nandi.

Anaberu.

In the village of Anabēru were recently unearthed several images which undoubtedly belong to about the 12th century A.D. These prove the existence of an ancient Īsvara temple. The images are :—(1) Janārdana holding padma, chakra, śankha and gadā, (2) Gaṇēśa, (3) Sūryanārāyaṇa, (4) Saptamātrikā panel. They have now been kept in a chāvaḍi along with the līṅga of the original temple.

Kabbur.

Kabbūr is about four miles to the north-east of Māikoṇḍa. During the 12th century it appears to have been a prominent agrahāra town. A ruined fort wall of rubbles and mud surrounds the place.

The old Kallēśvara temple at the place is a plain building with a garbhagriha, an open vestibule and a navaraṅga with four pillars having a cubical base and a sixteen-fluted shaft with wheel mouldings above. The outer walls are raised on a basement having three cornices and are quite plain.

To the north-west of the village, at a distance of about half a mile, an inscription (Dg. 156) stands in a field. Nearby is a mound with a broken Nandi on it. The mound is probably the site of the ancient temple of Avimuktēśvara mentioned in the inscription (1114 A.D.).

Bada.**KŌḌI-BASAVAṆṆA TEMPLE.**

From the inscriptions E.C. XI, Dāvanagere 139-141, we learn that Bāḍa was an ancient agrahāra town prosperous during the 11th and 12th centuries of the Christian era. To the east of the village, at a distance of about a hundred yards, are the ruins of a trikūṭāchala, called Kōḍi-Basavaṇṇana Guḍi. Actually, however, the temple consisted originally of three cells dedicated respectively to the gods Allāḷēśvara, Nārāyaṇa and Svayambhu.

The open vestibules lead to a common navaraṅga whose doorway is on the south as at Nalkunda. The temple is low-roofed and built on a brick basement (size of bricks 9"×7") having a stone facing. The navaraṅga has four square pillars with the cubical, eight-sided, sixteen-sided and wheel-shaped mouldings. The material used for the structure is hard granite, while that for the sculpture is potstone.

Excepting only for a Saptamātrika panel which lies buried in the navaraṅga and a Nandi which lies broken with its severed head at some distance to the south-east of the temple, all the other sculptures have been removed to the Hanumanta-rāya temple in the village. Among these sculptures are found a Garuḍa, a Sūrya-nārāyaṇa and a Durgā. The former two are very well executed and show great beauty with moderate ornamentation and fine contour of the limbs, though their muscles are not so well shown as in the sculptures of the Chōla period. Their existence is interesting since they are early examples of Vaishṇavite images.

Malalakere.**KALLĒSVARA TEMPLE.**

Maḷalakere (or Maṇalakere) is another ancient agrahāra town with an Īśvara temple of about 1071 A.D. according to the inscription No. Dāvanagere 133, E.C. XI. The god is mentioned in the inscription as Mūlasthānēśvara.

As at Nalkunda and Bāḍa, this temple is also a trikūṭāchala with three cells whose open vestibules lead to a common navaraṅga which has in the central aṅkaṇa four square pillars of the same type as at Bāḍa. The entrance doorway, too, is on the south. The outside walls of the temple are covered by a mound of earth.

General description.

The cell facing east enshrines a liṅga, that facing south Janārdana (rosary instead of padma, prayōga-chakra, śaṅkha and gadā) standing in sama-bhaṅga, and that facing west, Sūrya-nārāyaṇa. In the Janārdana cell are kept a Vārāhī

Sculptures.

image and a Śiva-Pārvatī group, which are good sculptures. The Janārdana image is a little rude in its features like the Śankara-Nārāyaṇa image at Maṭakeri in the Heggadaḍēvanakōṭe taluk of the Mysore District. The tōraṇa, which is horse-shoe-shaped, is simple. The kirīṭa of the image is jaṭā, not makuṭa. But there is no phālākṣha. The image, like the one at Nalkunda, holds rosary instead of the usual padma in the lower right hand. As an example of the images of the eleventh century, the image is interesting. In the vestibule of the Janārdana cell is a rude figure of Chaṇḍikēśa.

In the navaraṅga is kept an image of Mahishāsuramardinī. By its side is an image of a devotee with a long śikhā flowing down from his head. He wears rudrākṣha armlets, bracelets and necklaces and is seated in padmāsana with closed eyes and a smile on the lips. On either side of him are the sun and crescent and small figures of female attendants. Obviously it is a portrait image representing some local chief or donor.

In the vestibule of the main cell are kept a liṅga and a pedestal.

In the village are found a number of potstone vīragals and māstikals. A mutilated Janārdana image of Hoysaḷa times was found among them. It is reported that varahas and gold haṇas are occasionally found in the village.

Kandagallu.**KALLĒSVARA TEMPLE.**

The Kallēśvara temple at Kandagallu is also covered by a mound on the outside. The inscription E.C. XI, Dg. 143, standing to the south of the temple, does not refer to the god. Yet the structure is old as evidenced by the four square pillars

in the navaraṅga and the image of Kēśava standing on a Garuḍa pedestal in a cell and holding padma, śankha, chakra and gadā. The Daśāvatāras do not appear on the prabhāvali. The image is about 5½' high and good.

In the navaraṅga are kept a Saptamātrikā panel, a Gaṇēśa, two nāga stones, a seated Chaṇḍikēśa and an image of Mahishāsuramardini.

The vestibule is open and the garbhagṛiha doorway has the figure of Gajalakshmi on the lintel.

Sagali.

In a field of Rājiganahalli Channabasappa to the north-east of the village of Sāgali there is a *hutta* (ant-hill) on which is set up a stone, about 4½' high, shaped like a cobra and having on it the figure of a cobra in relief. To the right side of the figure is an one-line Kannaḍa inscription in characters of the 18th century. It reads : ಚಕ ಕಲ್ಲು ಗಣ ಕಣವ ಮನಗೆ ಬಂದರು and records the visit of a cobra to a granary.

MALLIKĀRJUNA TEMPLE.

The Mallikārjuna temple in the village belongs to about the 12th century A.D. as proved by the inscription Dg. 127 of 1123 A.D. It is

General description. like the other temples met with in the area. The outer walls are faced with rubble stones, while the inside stands intact in its original trikūṭāchala form.

The main cell facing east enshrines the Mallikārjuna līṅga. In the cell facing south is the figure of Harihara holding rosary, trident, chakra and gadā. Another līṅga is enshrined in the cell facing west.

The open vestibules of the cells lead to a common navaraṅga which has four square pillars supporting a low roof. The ceilings of the navaraṅga are all plain.

The several images kept in the navaraṅga and vestibules of this temple are the following : Nandi, Saptamātrikas, Chaṇḍikēśvara, a nāga, Bhairava and two images of Gaṇēśa. In the compound of the temple, there are several nāga stones.

Images.

Lokikere.

The village of Lōkikere is an ancient agrahāra town of the later Chālukya period.

The village. There are several temples, vīragals and māstikals which speak of the antiquity of the place. About a mile to the north-west of the village, in the direction of Girijāpura, is a spot called Turuvina māḷa on which a Hoysala vīragal is set up. The stone evidently marks the site where a warrior fell in defence of cows. The scene is depicted on the stone.

KŌDI KALLĒŚVARA TEMPLE.

The Kōdi Kallēśvara temple standing to the west of the ancient tank is the oldest of the structures existing in the place. Like the

General description. other old temples in the area, this temple, too, originally faced south and had three cells with their open vestibules

leading to a common navaraṅga having four square pillars with cubical, sixteen-sided, eight-sided and leaf- and wheel-shaped mouldings. The outside walls have now been covered over by a mound, the southern doorway having been walled up and a narrow doorway put in in the north wall of the northern cell.

The jambs of the garbhagriha doorway are ornamented with rope, kalāśa and other designs, while the lintel has the figure of Gaja-Lakshmī. The vestibule was open originally. But since the cross beam above became broken, it had to be supported from below by another which now forms the lintel of the new vestibule doorway.

The sculptures belonging to the temple have been dumped in the Sūrya shrine facing the main cell. Among them are the Saptamātrikas,

Sculptures. Mahishāsuramardini and Chaṇḍikēśa. The image of Sūrya has a tōraṇa carved with creepers. Chhāyas shoot

arrows on either side. The hands of the Sūrya image are broken. In the navaraṅga are kept an image of Gaṇēśa, a few nāga stones, a Nandi facing the liṅga and a Chaṇḍikēśa.

The inscription on the south-east pillar was revised. Another inscription was discovered on the south-west pillar. It belongs to the

Inscriptions. time of Narasimha II Hoysaḷa. In it the liṅga is called Mūlasthānada Kalludēva. The date of the inscription is 1229 A.D.

ĪŚVARA TEMPLE.

The temple of Īśvara, called Kētēśvara, is the most important in the place. It is built of soapstone and seems, in style, to belong to the

General description. 12th or 13th century. The outside walls are, as usual, covered up by an earthen mound and built up, here and

there, with a facing of rubble. The original walls, eaves and parapet, however, can be seen in a few places. The temple faces east. The cornices of the basement are not visible. The outer wall on the east has a perforated window. The pilasters are square. The eaves are a little slanting. Above them are the parapets with their uncarved mouldings. The brick and mortar tower is of course of the Pāllegār period.

The four central pillars of the navaraṅga are cylindrical and sixteen-fluted, with the flutes continuing on the lotus, loaf- and wheel-shaped mouldings also. The bases

of these pillars are square. On the base of the south-east pillar is found the inscription of the time of Sōmēśvara Hoysaḷa. The central ceiling of the navaraṅga has a Tāṇḍavēśvara group, while the images of Gaṇēśa and Mahishāsuramardini are kept in the hall.

The lintel of the vestibule doorway is uncarved. Inside the garbhagriha is the Kētēśvara liṅga under a flat ceiling which is carved with a padma. Near the southern corner of the west wall there is a niche, about 1' square, which has been closed up by a stone. People say that the records, etc., belonging to the temple are preserved here.

NĀRĀYAṆA TEMPLE.

The Nārāyaṇa temple stands to the south side of the village. It is in a dilapidated condition and consists now of only the garbhagriha and a closed vestibule. The ceilings of both of these are domes and have padma pendants.

On a pedestal inside the garbhagriha stands the Nārāyaṇa image, about 3' high. It is very much damaged. The attributes held in the hands are padma, prayōga-chakra, śaṅkha and mace (broken). The material used is potstone and the image is generally good, though mutilated.

The slabs of the outer walls have fallen in many places. The basement consists of three cornices. The vestibule doorway which is of soapstone is very much like the one met with at the Kētēśvara temple. It is possible that the two temples belong to the same period, though the prayōga-chakra held in the hands of the main image indicates an earlier date for the Nārāyaṇa temple.

OTHER TEMPLES IN THE VILLAGE.

The Mailāradēva and Virabhadra temples which are small insignificant modern structures contain potstone images of the Hoysaḷa period. While excavating recently on the site of the Mailāradēva temple, a black stone slab was found. It contains besides the sun and the moon, three strange marks which look very much like a sword, a square and a dagger.

The Hanumān temple is a Pāllegār structure of the 17th century. It consists of a garbhagriha and a large mukhamanṭapa with tapering and fluted pillars, each about 12' high. The figure of Āñjanēya is a relievo in striking attitude and boldly carved. It has a long śikhā tied up into a loose flying knot. Beneath is the figure of Akshayakumāra lying flat. On either side are smaller relievo figures of monkeys. In one panel a monkey sits on a high seat while a female figure stands to its front. Another panel shows two monkeys on a fruit tree. In the mukhamanṭapa of the temple are found also several relievo figures, among which is a group showing Rāma and Sitā seated, with Hanumān and Lakṣmī standing on the sides.

Matti.

The ruined maṇṭapa of Timmanna-Nāyaka at the village of Matti contains a stone relievo of a horse-rider with a māsti stone beside it. There is another māsti stone outside to the south of the maṇṭapa.

**Timmanna-Nayaka's
mantapa.**

The horse-rider is pointed out as Timmanna-Nāyaka, the progenitor of the family of Medakere Nāyaka. His figure is well executed. The horse is caparisoned. The chief holds a sword in his right hand and the reins of the horse in his left. He wears *kācha* and a girdle containing a dagger sheath.

The māsti stone standing by the side of Timmanna-Nāyaka is pointed out as representing his concubine while that standing outside is said to represent his wife. The honour thus shown to the concubine, in preference to the wife, is explained by the story that the concubine of the chief was faithful while the wife was not.

Hadadi.

Inscriptions Dg. 124 and 125 prove the antiquity of the village of Hadadi. At present, however, there is no monument at the place which is of any architectural importance. The Hanumān temple is a structure of the Pāllegār period renovated considerably in recent times.

Antiquity of the place.

To the left of the car shed of the temple there is a niche in the wall containing the head of what appears to have been a beautiful potstone image belonging to about the 11th century. From the size of the head, the image seems to have been over 4' in height. The head-dress consists of a well-worked *kirita*. The ears have long lobes and the eyes are wide. The facial features are impressive and there is no doubt that the image must have been originally very fine. It is said that it was found as a stray find in the area of the fort. It is probable that some ancient monument lies buried in the vicinity of the place.

Head of an image.

At a distance of about two furlongs to the north of the village is pointed out the site of an ancient temple of Ittigekallu Raṅganātha. The ittigēs or bricks measure 12"×7"×2½". The temple is said to have been built entirely of these bricks inside the area of the fort.

Ittigekallu Ranganatha

In the western wall of the mukhamaṇṭapa of the Hanumān temple is inserted a Gaja-Lakshmī lintel of potstone which must have belonged to a Chālukya temple. There is also a potstone mutilated figure of Viṣṇu against the western wall of the garbhagriha of this temple.

**Vestiges of Chalukya
temple.**

Hampanur.**RANGANĀTHASVĀMI TEMPLE.**

Situation. Hampanūr is a small village in the Chitaldrug taluk and situated about two miles from Yemmehaṭṭi, a village by the side of the road between Davanagere and Chitaldrug. To the east of the village there is a hillock on which a granite temple is built for Raṅganātha.

The temple seems to belong to the Nāyak period (c. 17th century). The outer walls have in the middle a horizontal plain cornice as in the structures at Ikkēri. The temple consists of a garbhagriha, a vestibule, a mukhamanṭapa and a front verandah. **General description.** The last was built about five years ago. The pillars in the mukhamanṭapa are square with the cubical, sixteen- and eight-sided mouldings. The jambs of the vestibule doorway have kalaśas from out of which lotus buds issue. The main god Raṅganātha inside the garbhagriha is really Janārdana (abhaya, chakra, śaṅkha and gadā). It is poor in workmanship. To the north-east of the temple is a small shrine containing a relieve figure of Hanumān. In front of the temple is a tall Garudagamba, about 28' high. It has the carvings of the Śrīvaiṣṇava tenkalai caste mark and a bhakta couple, the latter representing perhaps the builders of the temple.

To the south-west corner of the navaraṅga, on the outside of the temple, is kept a Śaḷa group of granite which is said to have been brought from Koḍehunḍi near Hunsikaṭṭi.

Honnur.

About a hundred yards to the north of the modern village of Honnūr are the ruins of an ancient fort of mud and rubbles with bastions here and there. To the east of the fort are two temples, one of Hanumān and another of Īśvara which are both dilapidated and have collapsed in many parts.

The Hanumān relieve is of potstone and good in workmanship. It is about 3' high and in the striking attitude, with the tail arched above the head.

Hanuman Temple.**ĪŚVARA TEMPLE.**

Adjoining the Hanumān temple on the east is the Īśvara temple. It consists of an ancient garbhagriha with the original līṅga which is about 2½' high including the pedestal and a later mukhamanṭapa of the 17th century. To the south-east of the mukhamanṭapa is the Chālukya inscription mentioning the god. The garbhagriha doorway has a Gaja-Lakshmī lintel.

Anagod.**SIDDHĒŚVARA TEMPLE.**

Anagōḍ is a village about 10 miles to the south-east of Dāvanagere. By the side of the tank to the north of the village is situated the

General description. Siddhēśvara temple. It is an ancient structure, similar in style to the eleventh century trikūṭāchala types in the area but extended on all sides in later days. Thus porches and maṇṭapas are added on the east, south and north and the original navaraṅga has come to have two entrances on the east and south.

The original structure had of course three cells with open vestibules in front leading to a common navaraṅga whose central ankaṇa has, as usual, four square pillars with the cubical, eight-sided and wheel mouldings. The central ceiling of the navaraṅga is somewhat deep and in form a square placed on square with a padma carving in the centre.

In the navaraṅga are placed the following sculptures: Viṣṇu, Sūrya-Nārāyaṇa, Mahishāsuramardini, Nandi and Virabhadra—all

Images. covered over with a thick coating of muck.

The garbhagriha on the west enshrines the liṅga, and its vestibule has a ceiling similar to that of the navaraṅga.

Main cell.

The northern cell which originally enshrined Viṣṇu has now been converted into a hall, while a further extension in the shape of a cell

North cell. to its west has been made to enshrine the image of a seated

Pārvatī which, in workmanship, is rude and belongs to the 17th century.

The eastern cell which originally enshrined Sūrya has been converted into a large hall, a wide porch being further added to its east

East cell. which forms the eastern entrance to the temple.

In front of the original main entrance on the south, a porch consisting of two

jagalis, one on either side, has been put up.

South porch.

All the extensions seem to belong to about the 17th century. The tower is also of this period.

The pillars of the southern porch are square and tapering. They bear the figures of Hanumān, lion, bhaktas, etc., on their cubical mouldings. The pillars in the eastern porch have cubical

Porch pillars. bases and eight-sided shafts.

To the south of the temple are two insignificant shrines with front maṇṭapas. One of them enshrines Mailāradēva and the other Janar-

Other shrines. dana. Both the images are of potstone, but rude in

work-manship. In front of the shrines, there is a maṇṭapa borne on four square pillars with a Nandi on top.

To the east of the Siddhēśvara temple is the tank of the village.

Tank.

Kogganur.

The village of Kogganūr is about eight miles to the south-east of Dāvāpagere. To the north-north-east of the village stand two temples, one of Hanumān and the other of Īśvara.

ĪSVARA TEMPLE.

The Īśvara temple is an ancient structure belonging to the eleventh century. It was also originally a trikūṭāchala, though, at present, the eastern cell and its vestibule as also the northern cell have been blocked up. The outside of the temple is covered by a mound of earth. The entrance is on the south.

The central aṅkaṇa of the navaraṅga is borne on four square pillars of the usual type with the cubical and other mouldings. The central ceiling is raised on two sets of corner stones and has a padma pendant in the centre.

In the open vestibule of the northern cell are placed the following sculptures: Saptamātrikas, Mahishāsuramardini, Viṣṇu (gadā, prayōga-chakra, śankha and padma), Nāga stone, Sūrya and Virabhadra. In the navaraṅga is a Nandi.

The vestibule doorway has a Gaja-Lakṣmī lintel. Inside the garbhagriha is a liṅga.

Haluvana.

Haluvana is a village about two miles to the south-east of Komāranahalli which is on the main road between Honnālī and Harihar. On the tank bund in the village is situated an old Chālukya temple of the days of Tribhuvanamalla. It is in a dilapidated condition and consists of only a garbhagriha and a vestibule, the front maṇṭapa having fallen down completely. The outside of the temple is faced with rubble stones. The vestibule doorway of soapstone is a good piece and has perforated windows on either side. The lintel has padma medallions and rosettes. The ceiling of the vestibule is in the form of a square placed on square and somewhat deep, having a low padma pendant in the centre. There is an old bull which is covered over with muck. The liṅga in the garbhagriha is on a pāṇipīṭha which is cup-shaped.

In the precincts of the temple stand several viṛagals, three of which bear inscriptions of the Chālukya period.

PART V—MANUSCRIPTS.

VĒLĀPURĪ KĒŚAVA MĀHĀTMYA.

This is a paper manuscript containing twenty-two sheets. Some years ago it was found in the possession of a Brahman resident of Bēlūr. It consists of four chapters written in the Sanskrit language and dwells, like the usual māhātmyas, on the origin of the town of Bēlūr and of the Kēśava temple, the Viṣṇusamudra tank and the Badarī or Yagachī which flows close to Bēlūr. The manuscript is not dated; but it seems to be fairly recent.

The manuscript.

Apart from describing the greatness of the god Kēśava at Bēlūr, the manuscript contains very little that is really interesting historically. It is, however, of some interest as a good example of the 'māhātmyas' and is connected with a monument whose beauty and grandeur are only too well known and bespeak of the artistic greatness of the period of Viṣṇuvardhana, the Hoysala king, who is mentioned in the manuscript in association with a certain Akhaṇḍa yati. We have no information as to who this yati was.

Importance.

The yati assisted the king in locating the image of Kēśava and the king built a temple to enshrine it. Thus the image is spoken of as having been older than the temple itself. The same view is expressed in the Kannāḍa work Chennabasava-purāṇa which states that the image was lying for a long time exposed to the wind (ಗಾಳಿ ಪುಜೆಯೊಳದ್ದು).

In the construction of the temple, all the eighteen castes are said to have taken part. Thus all these castes, including the so-called untouchables, are allowed within the precincts of the temple during the car-festival at Bēlūr in March-April.

An architect from the east is said to have built the temple and also the town. His name is not mentioned. We may suppose that he was Īkaṇāchāri whom tradition connects with the construction of the temple. The inscriptions, however, do not mention him, though they name several sculptors, some of them from distant places, who were employed for the construction of the temple and the carving out of its graceful images.

The manuscript begins with an invocation to the god Kēśava. Like the usual mähātmyas it proceeds at first to narrate a dialogue in Naimishāranya between Sūta Paurāṇika and the sages of old. The latter begged him to enlighten them on

Contents. the most holy place in the world, the most holy god and the most sacred tirtha and river. Sūta replied by saying that Vyāsātirtha near Mallāpurī in the neighbourhood of Bēlūr, where the Yagachī river takes a sudden turn to the west is the most holy tirtha since the god Kēśava of Bēlūr visits it during the Ashta-tirtha festival in the month of Kārtika every year, that Vēdā (Yagachī) was the most sacred of the rivers, that Vēlāpurī, the most sacred of the cities, and Kēśava, the greatest of the gods. Sūta then proceeded by giving an account of the god thus:

At the beginning of the creation of the universe, Brahma prayed to Vishṇu to endow him with the ability to create the Earth. Vishṇu appeared before him in the form of Kēśava and granted him the favour prayed for. Brahma became so pleased with the form of Kēśava that he began to worship that form with his permission in his mansion.¹ At a later time the image of Kēśava was presented by Brahma to a king named Indradyumna. The latter worshipped the image in great devotion. When his end drew near he placed it in a car ornamented with gold finials and housed it in a fine palace on the mountain which had been brought by Hanumān from Plakshadvīpa.

Long after, King Vishṇuvardhana who was himself Indradyumna in his previous birth, built a capital named Nārāyaṇapurī, with a Kēśava temple, near Hiriparvata. When once he had been on a hunting excursion he happened to see the mountain containing the image. The god appeared before him in his dream that night and told him that the place where his car was hidden would be revealed to him by Akhaṇḍa yati. Accordingly the king went to the place the next morning accompanied by the yati and discovered the car with the image. The car was then conveyed with great effort by ropes of Kuśa grass to the capital.

The king next wanted to build a suitable temple for the god. At this juncture an architect of repute had arrived from the east and the king entrusted him with the work of constructing a fine temple within seven days and building also a town round it. The town was called Vēlāpurī by the king. A tank was also constructed at the place and called Vishṇusamudra after the king.

The image of Kēśava was consecrated at the new temple according to the śāstras on an auspicious day and the mode of worship was settled according to

1. Cp. E.C.V., Belur, 58.

the Pāñcharātrāgama. Eighty-eight Brāhmans who were devotees of Viṣṇu were settled in the new town and appointed for the service of the god. The king then set up a śāsana and installed an image of his own at the temple to last for ever.

The origin of the river Yagachī is next described. It was called Badarī as it originated from a *badarī* tree. The river turned westwards to have the *darśan* or sight of the god and the place came to be called Vyāsatīrtha.

Vyasatirtha.

At the end the manuscript contains praises of Kēśava.

PART VI—INSCRIPTIONS.

CHITALDRUG DISTRICT.

1

CHITALDRUG TALUK.

At Chitaldrug town, on a boulder in the garden belonging to Siddhānti Ōbalappa.

Kannada language and characters.

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಗ್ರಾಮದ ಸಿದ್ಧಾಂತಿ ಒಬಳಪ್ಪನ ತೋಟದಲ್ಲಿ ಒಂದು ಬಂಡೆಯಮೇಲೆ.

- | | |
|----------------------------|----------------------------|
| 1. ಸುಖವರನು ರೂರಣ ಸೊಬಕುತಿ ಸಂ | 3. ಗಿ ಸತ್ವಯಮಗ ಗುಂಮಿಸೆಯರ ನಿ |
| 2. ವಧರದ ಕುಕನುಧ ರಣ ಅಕಿಯಮಂ | 4. ಸ್ತಿಗೆ ಶ್ರೀವೀತರಗ |

Note.

This is an instance of a *nisithige* or *nistige*, a memorial of a highly religious Jaina man or woman. Often a separate monument is set up for such a purpose. But in the present case a natural boulder is used for the memorial and epigraphs are engraved thereon giving the names of the persons in whose memory they are engraved. Three such epigraphs inscribed on natural boulders in the vicinity are published in this report and another epigraph is published in the Chitaldrug District Inscriptions Volume (E.C. XI, Chitaldrug Taluk, No. 18).

The present record was set up in memory of Gummiseṭṭi, son of Ākiya Mangiseṭṭi and is dated the 15th lunar day of the bright half of Kārtika in the year Śōbhakrit, the Śaka year 1385. Ś 1385 is however Svabhānu. If this is taken as the year intended and the word Sobakuti in line 1 of the record is regarded as a mistake for Sobānu the date would be equivalent to 27th October 1463. If Śōbhakrit is the correct year and Ś 1385 is a mistake for Ś 1405, the date is equivalent to 15th October 1483. Probably the former is the date intended. The name of Vitarāga, an epithet of Jina, is invoked at the end.

2

On another boulder in the same garden.

Kannada language and characters.

ಅದೇ ಕಸಬಾ ಸಿದ್ಧಾಂತಿ ಒಬಳಪ್ಪನ ತೋಟದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಬಂಡೆಯಮೇಲೆ.

- | | |
|-------------|-------------|
| 1. ಸಂದನನಂ | 3. ನಿನ್ನಿಗೆ |
| 2. ಬಾಚಣ್ಣಿಗ | |

Note.

This is similar to the above and is a nistige in memory of a Jaina named Bâchanna. The cyclic year Nandana is given and no other details of dating are contained in the record. The characters resemble those of the previous record and the year Nandana may be taken as equivalent to 1472 A. D.

3

On another boulder in the same garden.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯಮೇಲೆ.

1. ಸಖವರು
2. ಅಣ್ಣಾಡೆನು

3. [ಗು] ಮಹಾದೇವ

Note.

This is similar to the previous two records. Several letters at the end of each line are lost. It seems to register the death of a person named Gummaṭadēva. No date is given but the characters indicate that it might belong to the same date as the previous records, viz., about the middle of 15th century.

4

At the same town Chitaldrug, on a slab fixed above the figure of the devotee in the western portion of the navaraṅga in the Sampige Siddhēśvara temple.

Size 2' × 1'.

Kannada language and characters.

ಅದೇ ಕನಕಾ ಸಂಖಿಗೆ ಸಿದ್ಧೇಶ್ವರನ ಗುಡಿಯ ನವರಂಗದ ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಭಕ್ತವಿಗ್ರಹದ ಮೇಲ್ಗಡೆಯಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'.

1. ಶ್ರೀಪ್ರಸನ್ನ ಶ್ರೀಮತು ಶ್ರೀಯೋಗೀಶ್ವರಕರುಮಪ್ಪ ಶ್ರೀ
2. ಸಿದ್ಧನಾಥ ದೇವರಸ್ಥಾನಿಕ ಹಿರಿಯ ಸಿದ್ಧಂಣ್ಣನ ಕುಮಾರ
3. ಹರಿಯಂಣ್ಣನು ಮಾಡಿಸಿದ ಯದೇವ್ಕು ಯ ಹರಿಯ
4. ಂಣ್ಣನ ಒಡಹುಟ್ಟಿದ ತಂಮನು ಸೋವಂಣ್ಣನು ಮಾಡಿಸಿ
5. ದ ದ್ಧರ್ಮದೇವ್ಕು ಮುಂದಣ ಅದಿಷ್ಟಣ ಮುಣು ನೆರೆಯ
6. ಉಪ್ಪರಿಗೆ ಕಲ್ಲನವಿಲಯ್ಯಲು ಮೇಲಣ ಸಿಖರವು

Transliteration.

1. śrī svasti śrīmatu śrī-yōgi-tīrtthakaru-mappa śrī-
2. Siddhanāththadēvara sthānika Hiriya Siddhamṇṇana kumāra
3. Hariyamṇṇanu mādisida yi-dēvalya yi-Hariya-
4. ṇṇana oḍabuttida tammanu Sōvamṇṇanu mādisi-
5. da ddharmma dēvalyada mundaṇa ādishtāṇa muru-neleya
6. upparige kalla-naviluyyalu mēlaṇa sikharavu

Translation.

Good fortune. Be it well. Hariyanna, son of Hiriya Siddhanna, sthānika of (the god) Siddhanāthadēvara, who is a great yōgi and holy personage (tīrthakaru) made (built) this temple. This Hariyanna's brother Sōvanna performed the following work of merit.—The structure in front of the temple consisting of three storeys, a stone swing of the form of a peacock and the pinnacle above.

Note.

This inscription enables us to fix the time of the construction of the Sampige Siddhēśvara temple on the hill at Chitaldrug. From the inscriptions in the temple previously published (Chitaldrug 2 and 3) it is known that Mallinātha Oḍeyar, general of the Vijayanagar king Bukka I got the upper storey of stone for the god Siddhanātha with its pinnacle and stone swing constructed in front of the main temple and presented the villages Chikkapura and Musuvaḍi for the services of the god to Sōvanna, son of Hiriya Siddhanna, the worshipper of the divine lotus-feet of the god Siddhanātha in 1355 and 1356 A.D. The present inscription tells us that the upper storey was actually the work of the sthānika Sōvanna (evidently financed by Mallinātha Oḍeyar). Further it tells us that the main temple of Siddhēśvara was the work of his elder brother Hariyanna. Allowing a period of 20 years for a difference in age between the two brothers, the date of the construction of the temple may be assigned to about 1335 A.D.

The present inscription was thickly coated with whitewash and soot and was not discernible previously.

It is engraved above the figure of a devotee who is evidently identical with this Sōvanna who constructed the tower or his elder brother Hariyanna who constructed the main temple. The figure is popularly believed to be Jakanāchāri, who is credited with having constructed all the temples of the Hoysala or Chālukyan style. (See M. A. R. 1929, p. 20).

No date is given nor is any king named. The record may be assigned to about 1355 A.D. the date of the previous record published relating to the construction of the tower and the gift of a village for the services of the god Siddhanātha.

5

On a drum in the same Siddhēśvara temple.

ಅದೇ ದೇವಸ್ಥಾನದ ನಗಾರಿಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಶ್ರೀಚಂದ್ರಮೌಲೇಶ್ವರ

Note.

This short record merely gives the name Śrī Chandramaulēśvara. This was probably the name of the person who made a gift of the drum to the temple. The characters seem to belong to the 19th century A.D.

On the threshold at the entrance of the same temple.

Kannada language and characters.

ಅದೇ ಸಂಹಿಗೆ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹೊಸಲನ್ನ ಬರೆದಿರುವುದು.

1. ಚಿಂತಲಕಲಮುರ್ಗದ ಶ್ರೀಕಟನಾಯಕನ ಮಗ ಕಂಪಲಯ

Note.

This gives the name of Kampalaya, son of Kaṭināyaka of Chintalakaladurga. No other details are given in the record. Chintalakaladurga is another name for Chitaldrug.

The name of Kampalaya is probably that of a devotee who visited the temple and got his name engraved on the threshold.

The characters seem to belong to the 18th century.

At the same town Chitaldrug, on a pillar in the mukhamantapa of the Kāḷi temple.

Kannada language and characters.

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಕಾಳಿದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ಬಲಗಡೆ ಕಂಬದಲ್ಲ ಬರೆದಿರುವುದು.

1. ಅವುಗೆ ನಿಂಗಪನ ದಿನ

Note.

This merely gives the name of a devotee Āvuge Ningapa. It is probable that he might have constructed the temple. The characters seem to belong to the 18th century.

In the hobli of Chitaldrug, on a slab set up at the boundary of the village Gōpālapura.

Size 2' × 3'.

Kannada language and characters.

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಗೋಪಾಲಪುರ ಮತ್ತು ಮದೇಹಳ್ಳಿಯ ಗಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

(ಮೇಲ್ಕಂಡ ವಾಮನ ವಿಗ್ರಹವಿದೆ).

- | | |
|------------------------------|-----------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀಮನುಮಹಾಪ್ರ | 4. ಯಲ್ಲ ತಾವು ಮಾಡಿದ ಪೆರುಮಾಳಿ |
| 2. ಧಾನಪೆರುಮಾಳಿದೇವದಂಣ್ಣಾಯ | 5. ಪುರದ ಬ್ರಹ್ಮಪುರಿಯ ಬ್ರಾಹ್ಮ |
| 3. ಕರು ದೆಮ್ಮತ್ತನೂರ ಹೂಲಿಯಬಾವಿ | 6. ಐರಿಗೆ ಕೊಟ್ಟ ಗಡ್ಡೆ \|\| |

Transliteration.

1. svasti śrīmanu mahāpra-
2. dhāna Perumāḷedēva-dāṇṇāya-
3. karu Bemmattanūra Hūliya-bāvi-
4. yalli tāvu māḍida Perumāḷe-
5. purada brahmapuriya Brāhma-
6. narige koṭṭa gadde ||

Translation.

Be it well. This is the rice-land presented to the Brahmans of the Brahmapuri of Perumālepura set up by the mahāpradhāna Perumāledēvadānṇāyaka in the Hūliyabāvi of Bemmattanūr.

Note.

Perumāledēvadānṇāyaka was a minister of the Hoysala king Nārasimha III. He was a Brahman of Ātrēyagōtra and son of Viṣṇudēva and his grants are found mostly in Gundlupet Taluk of the Mysore District. He was Governor of Chitaldrug (then called Bemmattanūr) for some time about 1286 and he is said to have purchased some lands under the Kuruba-kāḷeya tank near Chitaldrug and marking out their boundaries with stones to have formed the whole into 24 shares and given them to the Brahmans of the Brahmapuri of Perumālepura which he had established at the Hūli well of the hill fort of Bemmattanūr (*see* Chitaldrug Taluk No. 12 of 1286 A. D.). This Brahmapuri or settlement of Brahmans was probably connected with the worship and other services to the Gōpālakrishṇa temple at Chitaldrug as an epigraph referring to the Brahmapuri is found near that temple (Chitaldrug 7 of 1285 A. D.). The present land in which the record is found was one of the lands granted by him to Brahmans. No date is given in the record. It may be assigned to 1286 A. D. the date of the previous inscription referring to the creation of Perumālepura.

9

HOLALKERE TALUK.

At the village Horakeredēvarapura in the hobli of Tālya, on a pillar to the left of the entrance to the navaraṅga maṭṭapa in the Ranganātha temple.

Kannada language and characters.

ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕು ತಾಳ್ಯದ ಹೋಬಳಿ ಹೊರಕೆರೆದೇವರಪುರದ ರಂಗನಾಥದೇವರ ನವರಂಗದ ಬಾಗಿಲ ಎಡಗಡೆ ಕಂಬದಮೇಲೆ ಬರೆದಿರುವುದು.

- | | |
|------------------------------|---------------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯದಯ ಶಾಲ | 7. ವೆಂಗಳನಾಥನ ರಂಗಮಂಟ |
| 2. ವಾಹನಾಶಕ ವರುಷ ೧೩೮೬ | 8. ಪವನು ಶ್ರೀಮಂವ್ವ ಹಾನಾಯ |
| 3. ನೆಯ ಪಾರ್ಥಿ ಸಂವತ್ಸರದ ಬಾ | 9. ಕಾಡಾಯರರು ದುಮ್ಮಿ ಎರಪನಾಯ |
| 4. ದ್ರವದ ಬಹುಳ ೧೦ ಥಾನು | 10. ಕರು ಅರುವೆಂಗಳನಾಥಗೆ ಕಟ |
| 5. ವಾರ ಪುಷ್ಯನಕ್ಷತ್ರದರು | 11. ಸಿದ ರಂಗಮಂಟಪ \|\| |
| 6. ಹೊಜಕರಿಯ ಶ್ರೀ ಅರು | 12. ಮಂಗಳಮಹಾಶ್ರೀ |

Transliteration.

1. svasti śrī jayādbhudaya Śāli-
2. vāhanā śaka varusha 1386
3. neya Pārthri-saṁvatsarada Bā-
4. drapada bahuḷa 10 Bānu-
5. vāra Puśya-nakshatradalu

6. Horakeriya śrī Tiru-
7. vengalanāthana ranga-maṇṭa-
8. pavanu śrīmaṇṇ mahā-nāya-
9. kâchâryaru Dummi Virapanāya-
10. karu Tiruvengalanāthage kaṭi-
11. sida raṇḡga-maṇṭapa ||
12. mangala mahā sri

Translation.

Be it well. In the year 1386 of the auspicious Śalivāhana era, on Sunday 10th lunar day of the dark half of Bhādrapada, during the constellation of Pushya the illustrious mahānāyakâchârya Virapanāyaka of Dummi constructed this *ranga-maṇṭapa* (hall) for the god Tiruvengalanātha of Horakeri. Good fortune.

Note.

This records the construction of the central hall in the Tiruvengalanātha temple at Horakeri now called Horakere-dēvarapura, by the chief of Dummi named Virapanāyaka. The date of the construction given corresponds to 15th September 1465 A. D., a Sunday with the Pushya constellation. The temple is called Tiruvengalanātha temple or the temple of the god Venkaṭa in this record. It is now known as Ranganātha or Narasimha and enshrines only a slab and no image. Dummi, the capital of the chief Virappanāyaka, is a village in the Holalkere Taluk about 15 miles from Horakere-dēvarapura.

10

At the village Nandanahosūr in the same hobli, on a slab in front of the Ānjanēya temple.

Size 2' × 1'.

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ನಂದನಹೊಸೂರು ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಸ್ಥಾನದ ಮುಂದೆಯಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'.

- | | |
|--------------|-----------------|
| 1. ವಿಶ್ವಾವಸು | 6. ಶಿವೊಂಡುರ |
| 2. ಸಂವತ್ಸರದ | 7. ಹಾ(ಕಾ?)ಲಪ್ಪನ |
| 3. ಲಿ ಕಮ್ಮಣ | 8. ದಸಪ್ಪ |
| 4. ಮರುಳಯ | 9. ಕಟ್ಟಿ |
| 5. ನೊರಮಗ ದ | 10. ದೇವಾಲಯ |

Transliteration.

- | | |
|-------------------|---------------|
| 1. Viśvāvasu- | 6. śi Sondura |
| 2. saṇivatsarada- | 7. Hālappana |
| 3. li Kammara | 8. Dasappa |
| 4. Maruḷaya- | 9. kaṭistha |
| 5. nora maga Da- | 10. dēvālya |

Translation.

In the year Visvâvasu, Daśi, son of the smith Maruḷaya, and Dasappa, son of Hâlappa of Sonḍur, built this temple.

Note.

This records the construction of the temple (of Āṇjanēya) by two persons named. Sonḍur is the capital of an Indian State on the borders of the Chitaldrug District. The characters of this record seem to belong to the 18th century.

11

At the village Nandanahosûr in the same hobli, on a slab buried in the land of Rangappa.

Size 1'—6" × 1'.

Kannada language and characters.

ಕಾಳ್ಕದ ಹೋಬಳಿ ನಂದನಹೊಸೂರು ಗ್ರಾಮದ ಬುರಗಿನ ರಂಗಣ್ಣನ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1'.

1. ಅಣ್ಣಬಳ

|

2. ಯಕೊಟಮಾನ್ಯ

Note.

This slab has the marks of conch and discus engraved above indicating a grant to a Vishnu temple or Vaishnava priest. It records the gift of some rent-free land by Aubhalaya. The donee is not named. The characters belong to the 17th century.

12

At the village Mugalikatte, a hamlet of Nandanahosûr, a viragal set up in the field of Kodër Gurusiddappa.

Size 6' × 3'.

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ನಂದನಹೊಸೂರು ಮಜರೆ ಮುಗುಳಿಕಟ್ಟೆ ಕೊಡೇರ ಗುರುಸಿದ್ಧಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ವಿರಗಲ್ಲು.

1. ರಣಗನವಾಡ ಪೊಲೆಯಟ್ಟು

Note.

This merely gives the name of Poleyachatta of Ranaganavale, a village. The figure of a warrior is carved below the inscription. He is depicted as sitting with folded hands and his head is shown as cut off and attached to a bamboo pole. It is an instance of śiḍi-dale-gal, the stone of the springing head.

The characters belong to about the 10th century A.D.

13

At the village Koṇḍâpura in the hobli of Tâlyā, on the pedestal of the figure of a devotee engraved in front of the Āṇjanēya temple.

Kannada language and characters.

ಹೊರರೈರೆ ತಾಲ್ಲೂಕು ಕಾಳ್ಕದ ಹೋಬಳಿ ಕೊಂಡಾಪುರ ಅಂಜನೇಯನ ದೇವಸ್ಥಾನದ ಎದುರಿಗಿರುವ ಧಕ್ಕವಿಗ್ರಹದ ಕೆಳಗೆ.

1. ಲಕವಾಸಯಣ

|

2. ಕಂದೇರಾಯಕಾರ್ಯ (?)

Note.

This record gives the name of a man called Lakadāsayaṇa whose figure was engraved in front of the Āṇjanēya temple which he probably caused to be constructed. The name of the person who caused the figure to be carved is given as Kaṇḍerāya. The characters seem to belong to the 18th century.

14

At the village Emmeganūr in the same hobli of Tālya on a stone set up at the boundary of the land belonging to the Ādikarnātakas.

Size 2' × 0' - 9".

Kannada language and characters.

ಹೊಳೆದೇ ತಾಲ್ಲೂಕು ತಾಲ್ಲೂಕು ಹೊಳೆದೇ ಎಮ್ಮೆಗನೂರು ದೇಗಾರರ ಹೊಲದ ಬದುವಿನ್ನಲ್ಲ ನ್ನು ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 3'.

- | | |
|--------------|---------------|
| 1. ಶ್ರೀಮತು | 5. ದಿಗೇಯ ಹೊ |
| 2. ಎಮ್ಮೆಗನು | 6. ಲಕೆ ತಹಿದರೆ |
| 3. ರ ಗಣುಡರ | 7. ಕಕೆತುಣಿಕ |
| 4. ಮಲಪವ \| ಕೊ | 8. ಲುಪ್ಪ |

Note.

This records the gift of a land as *kodige* (land granted free of taxes to a person for some service rendered or to be rendered) to Malapa, gauda (headman) of the village Emmeganūr. Imprecations are given against the violators of the grant.

No king is named, nor date given. The characters seem to belong to the 16th century.

15

At the village Nagaragatta in the hobli of Tālya, on a stone set up in front of the village.

Size 3' × 3'.

Kannada language and characters.

ಅದೇ ತಾಲ್ಲೂಕು ಹೊಳೆದೇ ನಗರಗಟ್ಟು ಗ್ರಾಮದ ಉರು ಮುಂದೆ ನ್ನು ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 3'.

- | | |
|--------------------------------|-------------------------------------|
| 1. ರಾಕ್ಷಸಂ [ವ] ತ್ತರದ ಪಾಲ್ಕುಣ | 4. ತಾಪದೇವರಾಯ ಮಹಾರಾಯ |
| 2. ಬ ಗೌಲು ಶ್ರೀಮನ್ನಹಾರಾಜಾಧಿ | 5. ರು (ಮುಂದೆ ಅಕ್ಷರಗಳು ಸವೆದುಹೋಗಿವೆ). |
| 3. ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವಿರಪ್ಪ | 6. |

Note.

The inscription is incomplete as the bottom lines (5 and 6) are quite worn out and are illegible. The record belongs to the reign of the Vijayanagar king Pratāpa Dēvarāya possessed of the titles, mahārājādhirāja and rājaparamēśvara. The date is given as Rākshasa sam. Phālguna ba. 12. There are two Dēvarāyas in the Vijayanagar line, Dēvarāya I (circa 1406-1416) and Dēvarāya II (circa 1419-1446). The year Rākshasa is found to occur in the reign of the second of the

Dévarāyas only and corresponds to A.D. 1435-1436 and taking this as the year meant by the writer of the epigraph the date becomes equivalent to 14th March 1436 A.D.

16

At the village Dumini, in the hobli of Rāmagiri, on a slab placed against a wall of the Āñjanēya temple.

Size 5' x 1'.

Kannada language and characters.

ಹೊಳೆರೆ ತಾಲ್ಲೂಕು ರಾಮಗಿರಿ ಹೊಲಬಳಿ ದುಮ್ಮಿ ಗ್ರಾಮದ ಹನುಮಂತರಾಯ ದೇವಸ್ಥಾನದ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ 5' x 1'.

- | | |
|----------------------------------|---------------------------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾದ್ವಯ | 17. ಖಲವಾಗಿಹೋಗಿ ಯರರಾಗಿ ಹಿಂದಣ |
| 2. ಶಾಲಿವಾಹನಶಕವರುಶ | 18. ಪಾರುಪತ್ಯಗಾಹರಮರಿಯಾದೆಯಲ್ಲ ನಂನ್ನ |
| 3. ೧೪೪೯ ಕಲಿವರುಷ ೪೬೨ | 19. ನೂನಂಬದೆಯರರಾಗಿ ಅಪ್ಪೊಕ್ಕಲಗೆಕೊ |
| 4. ೮ ನೆಯ ಸರ್ವಜಿತು ಸಂ | 20. ಟ್ಪನಂಬುಗೆಯ ಪಾಸನದವಿವರ ಪ್ಪೊಕ್ಕಲ |
| 5. ವತ್ಸರದ ಆಶಾಡ ಬ ೧೦ | 21. ಗೆಪೊಡಂಬಡಿಸಿ ಕರತಂದ ಪೊರೆ ಪ್ರಮಾಣಕ್ಕೆ |
| 6. ಅದಿತ್ಯವಾರದಲು | 22. ತಪ್ಪಲ್ಲ ಕೆಹೆಯನಪ್ಪವನೂಗ್ರಾಮ |
| 7. ಶ್ರೀಮನ್ನ ಹಾರಾಜಾಧಿ | 23. ದಮೇರೆ ಕೊಳಲ್ಲ ಟಿನವರದರಗು |
| 8. ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ | 24. ತ್ರಿಗೇಯಲ್ಲ ಆಗ್ರಾಮದಪೊಕ್ಕಲಗೆ ರಾಯರನಾ |
| 9. ಪ್ರತಾಪ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹಾರಾಯ | 25. ಡಿಗಿಟ್ಟಕಾಣಕೆ ಆಗ್ರಾಮದೊಳಗುಡದ್ದ |
| 10. ರಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ಟಿಂಜಪ್ಪನಾ | 26. ಲಗೆಅಪ್ಪಹಿಂದ ಅಳಲು ಅಂನಾಯ |
| 11. ಯಕರಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ರಾಮ | 27. ಅವವನೊಬ್ಬ ತಪ್ಪಿಕೊಳಲ್ಲ ಕೊಂಡರೆ |
| 12. ಂಜನಾಯಕರು ದುಂಮಿಯ ಅಪ್ಪಾದರೆ | 28. ಟಿನಪನಾಯಕರ ಪಾದದಾಣೆ |
| 13. ಗೆಲುದಪ್ಪದಿಗಳಿಗೆ ಕೊಟ್ಟನಂಬುಗೆ | 29. ಗೋದ್ರಾಹ್ಮರಿಗೆ ತಪಿದುವ ಅವ |
| 14. ಯವಿವರ ಪ್ರಕು ದುಂಮಿಯ ಕೆರೆಯನಪ್ಪ | 30. ನತಾಯಿಗೆ ತಪಿದು |
| 15. ಅಡವ್ಯಯಗಳನೂ ಯದ್ವಪ್ಪೊಕ್ಕಲಮೇರೆ | 31. (ಸ್ವಾ)ನಮಾನ್ಯಪೂರ್ವಕ |
| 16. ಬಡಿಯಲಾಗಿ ಗ್ರಮಮೆಲೂಹಾಳಗಿ | 32. [ಮುಂದೆ ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ] |

Transliteration.

1. svasti śrī jayādbudaya
2. Śālivāhana śakavaruśa
3. 1449 Kali-varuśa 462
4. 8 neya Sarvajitu-saṃ-
5. vatsarada Āśāda ba 10
6. Ādityavāradalu
7. śrīman mahā-rājādhi-
8. rāja rājaparamēśvara śrīvira-
9. pratāpa śrī Krushṇa-rāya-mahārāya-
10. ra kāryyakke karttarāda Chimṇappanā-
11. yakara kāryyakke karttarāda Rāma-
12. ṇṇa-nāyakaru Dummiya aṣṭādaśe-
13. gauḍu-prajegaḷige koṭṭa nambuge-

14. ya vivara praku Dummiya kerreya nashta
15. ada-vyayaganu yidda vokkalamêle
16. badiyalagi gramamelavu halagi
17. khilavagi hogi yiralagi hindana
18. parupatyagarara mariyadeyalli namnna-
19. nu nambade yiralagi a vokkalige ko-
20. tta nambugeya shasanada vivara vokkali-
21. ge vodambadisi karatanda vole pramanakke
22. tappalilla kerreya nashtavanu grama-
23. da mele kolalilla chinnavaradaragu-
24. ttige yilla a-gramada vokkalige rayara-na-
25. dige bitta kanike a gramadolagulla bedda-
26. lige ashtarinda alivu amnyaya
27. avavanobba tappikolalilla kondare
28. Chinnapa-nayakara padadape
29. go-bramharige tapiduva ava-
30. na tayige tapidu
31. [stha]na-manya ? purvaka
32.

Translation.

Be it well. On Sunday, 10th lunar day of the dark half of Ashadha in Sarvajit, being the year 4628 of Kali and 1449 of the auspicious Śalivāhana era :—

Rāmappa Nāyaka, agent for the affairs of the illustrious maharajadhiraja, rajaparamēśvara śrī vira-pratāpa Kṛṣṇarāya-mahārāya, gave the following [charter of] guarantee to the 18 gaṇaprajes of Dummi :—

The inhabitants of Dummi were formerly burdened with the expenses connected with the breaches or damages to the tank at Dummi and the result was that the villagers were ruined and the population became sparse. No faith was placed in us by the villagers as they had lost faith in the old *pārupatyagār* (manager). We have therefore given this charter of trust or guarantee to the inhabitants :—

We have not acted (shall not act) against the words of the *vole* (charter) given at the time of bringing back the villagers after satisfying them (that they would be well-treated). We have not charged the villagers with the loss or damages to the tank. No dues are levied from the dealers in gold or money. No one has collected *kanike* (or presents) which has been remitted in the case of the nāḍ or country belonging to the rāyaru (or king) from the villagers. Nor have the impositions *alivu* (loss) and *anyāya* (illegality) been levied from the owners of dry lands in the village. I swear by the feet of Chinnapanāyaka not to collect any such taxes or dues. He who collects such taxes or dues will be guilty of the offence of killing cows and Brahmans and of incest. This has been granted as an endowment free of the above dues (?)

Note.

This is an instance of charters of good faith or guarantee granted by the local officers to villagers who were ruined by the heavy exactions levied from them and who often had recourse to migration from the village in order to escape the intolerable burdens. In the present instance Rāmanṇanāyaka, agent of Chinnappanāyaka, governor under the Vijayanagar king Krishnarāya, had to state that he had not broken and would not break any of the pledges given by him at the time of bringing back the villagers of Dummi who had left the village on account of the heavy dues exacted from them in connection with the breaches to the tank at the village and other impositions. He swore by the feet of Chinnappanāyaka not to molest the villagers by the exactions levied in the previous regime consisting of the above impositions.

The date of the grant is given as Kali 4628 and Śalivāhana year 1449 Sarvajitu Āshāḍha ba. 10 Ādityavāra and corresponds to Sunday, 23rd June 1527 (taking the intercalary month Āshāḍha as the month meant).

17

To the south of the same village Dummi, on a stone set up in the boundary of the land belonging to the village accountant.

Size 2' x 1'.

Kannada language and characters.

ಅದೇ ದುಮ್ಮಿಗ್ರಾಮದ ದಕ್ಷಿಣಕ್ಕೆ ಶಾನುಭೋಗರ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' x 1'.

1. ವಿರಂಜನ ಹೊಲ

2. ದುಮ್ಮಿಯಮಠದ

3. ಗುರುಬಸವ ಗ

4. ಉಡಕಕಿದರು

Note.

This inscription slab has the figure of a linga engraved above indicating the grant of the land in which it is set up to a temple or priest of the Śaiva sect. The present record seems to register the grant of some land belonging to a person named Viranna for the priest named Gurubasapa of a matt (of the Lingāyat or Viraśaiva community) at Dummi. The headman (Gauḍa) of the village is said to have set up the inscription stone.

No date is given. The characters seem to belong to the 18th century.

18

On a stone in a field to the north of the village Dummi.

Size 2' - 6" x 1'.

Kannada language and characters.

ಅದೇ ದುಮ್ಮಿಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' x 1'.

1. ಬ್ರಹ್ಮಪು

2. ರಿ ಅಡ್ಡ

Note.

This short record contains only two words Brahmapuri Āchanna. No date or other particulars are given. The characters seem to belong to the 14th century.

Brahmapuri is the name given to a settlement of Brahmans in some part of a village and generally applies to the dwellings of Brahman officials or servants in some temple situated within the village. Āchanna is the name of a person, evidently a Brahman inhabitant of the above Brahmapuri, to whom the above field belonged or was gifted.

19

At the same village Dummi, on a stone lying to the north in the field of Jôyisar (astrologers).

Size 2'-6" × 1'-6".

Kannada language and characters.

ಅದೇ ದುಮ್ಮಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಜೋಷ್ವರ ಹೊಂದಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1½'.

- | | |
|--------------------------------|---------------------------|
| 1. ಕಾರಣ ಸಂವತ್ಸರದ ಚೈ | 4. ಉಂಬಳಿ ಸೇನದೊಳವತ್ತಿಂಮಣ |
| 2. ತ್ರೈತುಳ ೧ ಲ್ಲು ಶುಚಿಕ್ಕನಕ್ಕೋ | 5. ಹೊದಿಗೆರೆಯಗಲುಡಗಲುರೆ |
| 3. ಹಿನ ನಿಂಗಣಗಲುಡಗೆ ಕೊಟ | 6. ಯ ನಯಗಿ ಕೊಟ್ಟ ಉಂಬಳಿ ಹೊಲ |

Note.

This records the gift of some land free of land revenue for the maintenance (*umbali*) of a gauda named Ninganaḡaḡa of the village Śuchikainakôhu? by the village accountant Timmaḡa and the headman Gaureya of the village Hodigere. The date of the grant is given as the 1st lunar day of the bright half of Chaitra in the year Tārana. No Śaka year is given. The characters seem to belong to the 17th century and the date may be taken as equivalent to 28th February of 1644 A.D.

20

CHALLAKERE TALUK.

At the town of Challakere in Challakere Hobli, on a slab standing in the wet land of Uralehalli Channayya.

Size 2' × 1'.

Kannada language and characters.

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಗ್ರಾಮದಲ್ಲಿ ಉರರೆಹಳ್ಳಿ ಚನ್ನಯ್ಯನ ಕಡೆತೋಟದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'.

- | | |
|---------------------|---------------------|
| 1. ಹೇಮಕಂಬಿ | 7. ಡಪುರದ ಸೇನದೊಳವ ಅಂ |
| 2. ಸವತ್ಸರದ | 8. ಐವನುಟ ಪುಟ |
| 3. ....ಮ | 9. ನ್ಯಾಮಿ \| ನಯಂದ |
| 4. ಹಾನಾಯಕಾಚಾರ್ಯಹರ | 10. ರ ಜುಂಜಾಯನ |
| 5. ಹಿಯ ತಿಂಮಣನಾಯಕ ಆಯ | 11. ಮಗ ತಂಮಯಗೆ ಉಂ |
| 6. ನವರು \| ಚನ್ನಗೊಂ | 12. ಬಳಿ ಕೊಟ ತೋಟ |

Transliteration.

1. Hēmaḷambi-	7. ḍapurada sēnabōva Am-
2. savachchharada	8. ṇapaseṭi paṭaṇa-
3. ....ma-	9. svāmi ṇayinda-
4. hānāyakāchāryya Hara-	10. ra Jumjāyana
5. tiya Timmaṇanāyaka-aya-	11. maga Tammayage um-
6. navaru ṇ Chamnagom-	12. baḷi koṭa tōṭa.

Translation.

During the year Hēmaḷambi, mahānāyakāchāryya Timmaṇa Nāyaka-ayya of Harati, Anapa, sēnabōva of Chamnagonḍapura, seṭṭi-paṭaṇasvāmi granted this garden as *umbali* (rent-free land granted for performance of certain services) to the barber (nāyindara) Tammaya, son of Jumjāya.

Note.

This is an instance of grants of land made for the livelihood of the barbers. No date is given. The characters seem to belong to the 17th century A.D. Timmaṇa Nāyaka, the donor in the record was the chief of Harati about the middle of the 17th century (*see* E. C. XII, Pavugada 46 and 61). The date Hēmaḷambi of this inscription may be taken as equivalent to 1657 A.D.

21

At the village Hire Madhure in the same hobli of Challakere, on a viragal set up in the land of Ningappa son of Kari Lingappa.

Size 4' × 1'—6".

Old Kannada language and characters.

ಚಳ್ಳಕರೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಹಿರೆ ಮಧುರೆ ಗ್ರಾಮದ ಕರಿಲಿಂಗಪ್ಪನ ನಿಂಗಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ನಟ್ಟ ಎಲೆರಗಲ್ಲು
ಪಳಗನ್ನಡಕ್ಕರೆ.

ಪ್ರಮಾಣ 4' × 1½'.

1. ಶ್ರೀ ಪ್ರಭಾ	4. ದಾ
2. ಕ	5. ಸ
3. ರ	6. ನ

Transliteration.

1. Śrī Prabhā -	4. dā -
2. ka -	5. sa -
3. ra -	6. n

Translation.

Śrī Prabhākaradāsan.

ಪೂರ್ವಮುಖ —

12. ಜವರಡುಮಂ ಯಾವನಧಿಕಾರಿಯಾಗಿ ಬಂದಡಂ ಪಟ್ಟಿ
13. ಕೊಡುವರು ಈ ಧರ್ಮಮಂ ಅನ್ಯಳದಮಳಿಗೆ ಮುಂಮುರಿ
14. ದಂಡಂಗಳು ಸುಂಕದಧಿಕಾರಿಗಳ ಕೈಯ್ಯಲಿಗಿಕ್ಕೊಡು
15. ವರು ಮಂಗಳಮಹಾಶ್ರೀ

Transliteration.

1. svasti śrīmatu Yādavanārāyaṇa pra-
2. tāpa chakravartti Hoysaṇa śrī-vīra-Nārasimhadēva-
3. na rājyābhyudayaḍa śaka varsha 1151 neya Virō-
4. dhi-sampvatsarada Chaitra bahulaḍ amāvāse Sōmavāra sam-
5. kramāṇa vyatipātadandu śrīman mahāpradhānam Pōlā-
6. lva Damṇṇāyakara sumkādihikāri Gōparasa Doseya
7. Mancheyyadēva Karadēva Siripaiyyan- aliya Ma-
8. laiyyamgaḷu Lōkiyakereya mūlasthānada śrī-
9. Kalidēvara nandādivigege yaḍakeya sumkado-
10. lage varśśa-nibamdhīyāgi yā-chandrārkkatāram-ba-
11. ram dhārā-pūrvvakam māḍi koṭṭa gadyāṇa vomḍu ha-

East Face—

12. ṇaveraduṇam yāvan adhikāri-yāgi bandadam vappi
13. koḍuvaru ī dharmamamam ā-sthalada maḷige mummuri-
14. daṇḍamgaḷu sumkad-adhikārigaḷa kayyal isikoḍu-
15. varu mangala mahā śrī

Translation.

Be it well. During the prosperous reign of Yādava-Nārāyaṇa Pratāpa-chakra-varti, Hoysaṇa śrī Vīra Nārasimhadēva :—

In the Śaka year 1151 Virōdhi, on the new moon day of the dark half of Chaitra, on Monday, the day of sankramaṇa and vyatīpāta :—

The illustrious mahāpradhānam Pōlālvadannāyaka's customs officer Gōparasa, Manchayyadēva of Dose, Karadēva, Siripaiya's aliya (son-in-law or nephew) Malaiya, granted for the perpetual lamp of the God Kalidēvaru of mūlasthāna of (the village) Lōkiyakere the sum of one gadyāṇa and two haṇas out of customs duties on arecanut per year with pouring of water to last for as long as the Moon, Sun and stars endure. Whoever comes here as the *adhikāri* (officer) will grant the same with approval. The *mummuri-daṇḍamgaḷ* of *maḷige* of that place will take the money from the *adhikāris* and pay for the charity.

Note.

This belongs to the reign of the Hoysaḷa King Narasimha II and is dated Ś 1151 Virōdhi chai ba 30 Sō which corresponds to March 26, 1229 A.D., a Monday as stated in the grant but not a day of sankramaṇa. On the previous day Mēsha-sankramaṇa began.

This records the grant of a portion of the customs dues for the lighting of lamps before the Śiva temple at Lōkikere. Among the donors is the mahāpradhāna Pōlālva-dannāyaka who was a general under Narasimha II and who built the present Hariharēśvara temple at Harihar (*see* E. C. XI, Davangere Taluk, 25). The charity was to be looked after by the mummuri-daṇḍa of Lōkikere. Mummuri-daṇḍa is the name given to a class of merchants (E. C. V, Belūr 75 of 1382).

27

On a nāgarakal stone in the threshing-floor of Rājiganahalli Channabasappa at the village Śāgali in the same hobli.

Kannada language and characters.

ಅದೇ ಮಾಯಿಕೊಂಡ ಹೋಬಳಿ ಶಾಗಲಿ ಗ್ರಾಮದಲ್ಲಿ ರಾಜಿಗನಹಳ್ಳಿ ಚನ್ನಬಸಪ್ಪನ ಕಣದಲ್ಲಿರುವ ನಾಗರಕಲ್ಲು.

1. ಚಿಕ್ಕಪ್ಪನ ಕಣವ ಮನೆಗೆ ಬಂದರು.

Note.

This short inscription of 19th century characters is inscribed on a slab on a side of the figure of a cobra 6 ft. long. The epigraph mentions the coming to the threshing-floor (kaṇana-mane)-belonging to a man named Chika Halagana (or Hallagana). The person or persons that came to the place is not named. It is stated that the Nāga god appeared as a cobra suddenly in the threshing-floor and was worshipped by the men there and mysteriously disappeared. The event is said to have taken place about a hundred years ago.

28

At the village Kabbūr in the same hobli of Mayakoṇḍa, on a slab found in the land of Gurusiddappa to the north.

Size 2'—6" × 1'.

Kannada language and characters.

ಅದೇ ಮಾಯಿಕೊಂಡ ಹೋಬಳಿ ಕಬ್ಬೂರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಗುರುಶಿವಪ್ಪನ ಹೊಲದ ಬದುವಿನಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1'.

1. ಕಣಗೊಂಡೇತ್ತ
2. ರದೇವರುತಮ
3. ಬಸವರಂಗದೇವ

4. ಶಂಬುದೇವರ
5. ಕೊಡಿಗೆಹೊ
6. ಲಕಣ

Note.

This records the grant of a dry land as kodagi to a person (Liṅgāyat priest) named Basavalingadēva Śambudēvar, younger brother of Kaṇagoṇḍēsvaradēvaru.

No further details are available. The characters appear to belong to the 17th century.

At the village Ānugōḍ, in the hobli of Ānugōḍ, on a slab in the backyard of the house of Rasākṣābi.

Size 1'—9" × 1'—6".

Dēvanāgarī characters and Kannada language.

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಅನುಗೋಡು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ರಸಾಕ್ಷಸಾಬಿ ಹಿತ್ತಲಲ್ಲಿರುವ ಕಲ್ಲು.

- | | | |
|---------------|--|--------------|
| 1. ಅತರುಳವಾ | \| | 3. ಸಿದಪ್ಪದೇವ |
| 2. ಲಚರಾಮೂರ್ತಿ | \| | 4. ರಮಠ |

Transliteration.

- | | | |
|------------------|--|-----------------|
| 1. Ā Taruḷavā- | \| | 3. Sidappadēva- |
| 2. la charāmūrti | \| | 4. ra maṭha |

Translation.

The maṭha of Sidappadēvaru, charāmūrti of Taruḷavāḷ (or Ātaruḷavāḷ).

Note.

This records the existence of a maṭha of the Lingāyat (Vīraśaiva) sect. No Lingāyat maṭha is now found there. The people of the village say that some years ago a Lingāyat matt stood at the place of the inscription but that it fell into ruins.

The name of the priest of the matt is given as Siddappadēvaru and he is called *charāmūrti* (priest who moves about collecting alms from disciples for the maintenance of a matt, as opposed to *sthiramūrti* or *paṭṭamūrti* (priest who stays at the headquarters of a matt attending to religious duties and does not move about). The native place of Siddappadēvaru seems to be called Taruḷavāḷ or Ātaruḷavāḷ.

No king is named nor date given. The characters seem to belong to the end of the 18th or beginning of the 19th century.

Copper plates of the Chālukya King Vikramāditya found at Honnūr in Ānagōḍ Hobli.

Three Plates.

Old Kannada characters : Sanskrit language.

ಅದೇ ಅನುಗೋಡು ಹೋಬಳಿ ಹೊನ್ನೂರು ಗ್ರಾಮದಲ್ಲಿರುವ ಗಂಗವ್ವನ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ. ಮೂರು ಹಲಗೆ ; ವರಾಹ ಮುದ್ರೆ ; ಬಳಿ ನಹ.

ಸಂಸ್ಕೃತ ಭಾಷೆ : ಹಳಗನ್ನಡ ರೀತಿ.

ಪ್ರಮಾಣ 9" × 3½".

ಮೊದಲನೆಯ ಹಲಗೆ—

1. ಜಯತ್ಯಾ ವಿಷ್ಣುತಂ ವಿಷ್ಣೋರ್ವಾರಾಹಂ ಕ್ಷೋಭಿತಾರ್ಣವಂ ದಕ್ಷಿಣೋನ್ನತ ದಂಷ್ಟ್ರಾಗ್ರ ವಿಶ್ರಾಂತ ಭುವನಂ ವಪುಃ
2. ಶ್ರೀಮತಾಂ ಸಕಲ ಭುವನ ಸಂಸ್ತುಯಮಾನ ವಾನವ್ಯಸ ಗೋತ್ರಾಣಾಂ ಹಾರಿತಿ ಪುತ್ರಾಣಾಂ ಸಪ್ತ ರೋಹಮಾ

3. ತೃಣಸ್ಪೃಶ್ಚ ಮೂತ್ಯುಧಿ ರಥವರ್ಧಿತಾನಾಂ ಕಾರ್ತಿಕೇಯ ಪರಿರಕ್ಷಣ ಪ್ರಾಪ್ತ ಕರ್ಯಾಣ ಪರಮ್ಪರಾಣಾಂ ಧ
4. ಗವನ್ಯಾರಾಯಣ ಪ್ರಸಾದ ಸಮಾನಾದಿತ ವರಾಹ ರಾಜ್ಯಾನೇಕ್ಷಣ ಕ್ಷಣವಶೀಕೃತಾಶೇಷ
5. ಮಹೀಧೃತಾಂ ಚಲಿಕ್ಯಾನಾಂ ಕುಲಮುಲಂ ಕರಿಷ್ಣೇ ರಶ್ಮಿಮೇಧಾವಧ್ಯಧನ್ಯಾನ ಪವಿತ್ರೀ
6. ಕೃತ ಗಾತ್ರಸ್ತ ಶ್ರೀ ಪುಲಕೇಶಿ ವಲ್ಲಭ ಮಹಾರಾಜಸ್ಯ ಪ್ರಪೌತ್ರಃ ಪರಾಕ್ರಮಾ
7. ಕ್ರಾಂತವನವಾಸ್ಯಾದಿ ಪರನ್ನಪತಿಮಣ್ಣುಲ ಪ್ರಣಿಬದ್ಧ ವಿಶುದ್ಧ ಕೀರ್ತೀಃ ಶ್ರೀಕೀರ್ತಿವರ್ಮ್ಯ ಪೃ
8. ಥಿವೀ ವಲ್ಲಭ ಮಹಾರಾಜಸ್ಯ ಪೌತ್ರಃ ಸಮರ ಸಂಸಕ್ತ ಸಕರೋತ್ತರಾಪಥೇಶ್ವರ ಶ್ರೀ ಹರ್ಷ
9. ವರ್ಧನ ಪರಾಜಯೋಪಲಬ್ಧ ಪರಮೇಶ್ವರಾ ಪರನಾಮಧೇಯಸ್ಯ ಸತ್ಯಾಶ್ರಯ ಶ್ರೀ ಪೃ

ಎರಡನೆಯ ಹಲಗೆ ಮುಂಧಾಗ—

10. ಥಿವೀ ವಲ್ಲಭ ಮಹಾರಾ [ಜಾ] ಥಿ ರಾಜ ಪರಮೇಶ್ವರಸ್ಯ ಪ್ರಿಯ ತನಯಃ ಚಿತ್ರ ಕಣ್ಣಸ್ಯ ಪ್ರವರ
11. ತುರಗ್ಯ ಮೇಣೈಕೇನೈವ ಪ್ರತಿತಾ ನೇಕ ಸಮರ ಮುಖೇ ರಿಪುನ್ಯಪತಿ ರುಧಿರ ಜರಾನ್ಯಾದವ
12. ರಸನಾಯಮಾನ ಜ್ವಲದಮಲ ನಿಶಿತ ನಿನ್ರಿಂಶ ಧಾರಯಾ ವಧ್ಯತ ಧರಣೀ ಧರ ಧುಜ
13. ಗರ್ಭೋಗ ಸದೃಶ ನಿಜ ಧುಜ ವಿಜಿತ ವಿಜಿಗೀಷುಃ ಆತ್ಮಕವಚಾವಮುಗ್ಧಾನೇಕ ಪ್ರಹಾ
14. ರಃ ಸ್ಯಗುರೋ ಶ್ರಿಯಮವನಿಪತಿ ತ್ರಿತಯಾನ್ದರಿ ತಾಮಾಶ್ಚ ಸಾತ್ಯಾಶ್ಚ ಕೃತ್ಯೇಕಾಧಿ
15. ಸ್ಥಿತಾಶೇಷ ರಾಜ್ಯಧರಃ ತಸ್ಮಿನ್ ರಾಜ್ಯತ್ರಯೇ ವಿನಶ್ವಾನಿ ದೇವಸ್ವ ಬ್ರಹ್ಮದೇಯಾನಿ ಧ
16. ಮ್ನು ಯಶೋಭಿವೃದ್ಧಯೇ ಸ್ಯಮುಖೇನ ಸ್ವಾಪಿತವಾನ್ ರಣಶರಸಿ ರಿಪುನರೇನ್ಯಾನ್ರಿಶಿದಿಶಿ ಜಿ
17. ತ್ಯಾ ಸ್ಯವಂಶಜ ಲಕ್ಷ್ಮೀಂ ಪ್ರಾಪ್ತಃ ಪರಮೇಶ್ವರತಾಮುನಿವಾರಿತ ವಿಕ್ರಮಾದಿತ್ಯಃ ಸವಿಕ್ರಮಾ
18. ಕ್ರಾಂತ ಸಕಲ ಮಹೀಮಣ್ಣುರಾಧಿರಾಜ್ಯ ವಿಕ್ರಮಾದಿತ್ಯ ಸತ್ಯಾಶ್ರಯ ಶ್ರೀ ಪೃಥಿವೀ ವಲ್ಲಭ

ಹಿಂಧಾಗ—

19. ಮಹಾರಾಜಾಧಿ ರಾಜ ಪರಮೇಶ್ವರ ಸ್ವರ್ವಾನೇವಮಾಹ್ನಾ ಪಯತಿ ವಿದಿತಮಸ್ತು ಪೋನ್ನಾಭಿಃ
20. ದ್ವಾನವತ್ಕೃತ್ [ರ] ಪೃಷ್ಠಾಶೇಷು ಶಕವರ್ಷ ಪೃಷ್ಠೀತೇಷು ಪ್ರವರ್ಧಮಾನ ವಿಜಯರಾಜ್ಯ ಸಂವತ್ಸರೇ
21. ಪೋಡಶೇ ವರ್ತಮಾನೇ ಕಾಷ್ಠೋಪುರ ಪಶ್ಚಿಮ ಭಾಗಾ ಮೃತ ಮೃದ್ವಯುಗ್ರಾರ್ತಮ ಮಧಿವಶತಿ ಮಹಾ
22. ಸ್ಯನ್ನಾವಾರೇ ವೈಶಾಖಿ ಪಾರ್ಣವಮಾನ್ಯಾಂ ಮಾತಾಪಿತ್ರೋರಾತ್ಮನಶ್ಚ ಪುಣ್ಯಯಶೋಭಿ ವೃದ್ಧಯೇ ವೇ
23. ದ ವೇದಾಂಗೇತಿಹಾಸ ಭುರಾಣ ಧರ್ಮಶಾಸ್ತ್ರ ಪಾರಗಸ್ಯ ಅಗ್ನಿ ಸ್ತೋಮಾದಿ ಯಜ್ಞಾ
24. ವಧ್ಯಧನ್ಯಾನ ಪವಿತ್ರೀಕೃತ ಗಾತ್ರಸ್ತ ಹಾರಿತ ಸಗೋತ್ರ ಸ್ಯಾಮಾಶರ್ಮ್ಯ ಮಾದಿಂ ಕೃತ್ಯಾ
25. ಧಾರದ್ವಾಜಾನಾಂ ಗಣಿಷ್ಠ ಭಾಳುಷ್ಠ ದೇವಣಿಷ್ಠ ಕಾಶ್ಚ ಪಾನಾಂ ಕೊನಿಷ್ಠ ಇದುಮ್ನಿಷ್ಠ ದೂದಿಷ್ಠ ನಾರಣಿಷ್ಠ
26. ಆತ್ರೇಯಾನಾಂ ಮೇಷಿಷ್ಠ ನಾಗಿಷ್ಠ ರೇವಿಷ್ಠ ಕೋಶ್ಠಿಣೋ ನಂದಿಷ್ಠಃ ಶಾಣ್ಡಿಲ್ಯಃ ಮನುಷ್ಯಃ ಗೌತಮಃ ಕಾಡಿಷ್ಠಃ
27. ಕೌಶಿಕಃ ಕಾರಿಷ್ಠ ಪ್ರಭೃತಿಭ್ಯೋ ವಿಂಶದ್ವಾಹ್ನೇಭ್ಯಃ ಗಂಗಾನ್ವಯ ಸಮ್ಪೂತ ಕಲಯಂಗಾವೀರ್ಣ.

ಮೂರನೆಯ ಹಲಗೆ ಮುಂಧಾಗ—

28. . . ಶ್ರೀಮಾಧವೇನ ಸ್ವದೇವ್ಯಾ ವಿಕ್ರಮಾದಿತ್ಯ ಸ್ಯಾಗ್ರಜ ರಣರಾಗವರ್ಷಸ್ಯ ಪ್ರಾಣಸಮದುಹಿತಯಾ
29. ಹಾಥಿವಾಧ್ಯವಿಜ್ಞಾನಾತ್ ನೆಲ್ಲಕುಡಿಕ್ಕಿಲುವಳಿ ನನವತಿ ಸಾಗಲ ತಟಾಕ ಸ್ಯಾಧಸ್ತದಶಾರ್ದ್ರಶತ ನಿವ
30. ತ್ವನ ಪ್ರೀತಿಕ್ಷೇತ್ರಾನ್ ದತ್ತವಾನ್ ಆಯುರ್ಮೃತ್ಯುರ್ಯಾದೀನಾಂ ವಿಲಿಖಿತಮುಚಿರಾಂಶು ಚಂಚಲಮವಗಡ್ಛದ್ಧಿಃಅಡ
31. ನ್ಯಾರ್ಕ್ಯಧರಾರ್ಣವ ಸ್ಥಿತಿ ಸಮಕಾಲಯಶಶ್ರೀ ವಿಷುಭಿಃ ಸ್ವದತ್ತಿ ನಿರ್ವಿಶೇಷಂ ಪರಿಪಾಲ
32. ನೀಯಮಿತಿ | ಸ್ವನ್ಯಾತುಂ ಸುಮಹತ್ಕೃಮ್ ದುಃಖ ಮನ್ಯಸ್ಯ ಪಾಲನಂ ದಾನಂವಾ ಪಾ
33. ಲನಂ ವೇತ್ಯ ದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಮ್ ಉಕ್ತಾನ್ ಭಗವತಾ ದೇವ ವ್ಯಾಸೇನ ವ್ಯಾಸೇನ ಬಹು
34. ಭಿಷ್ವಸುದಾಧುಕ್ತಾ ರಾಜಭಿಷ್ವಕರಾಧಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾಧೂಮಿಃ ತಸ್ಯ ತಸ್ಯ ತದಾ ಪಲಮ್
35. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂತರಾ ಪವಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ
36. ರಿತಿ ಮಹಾನಸ್ತಿವಿಗ್ರಹಿಕ | ಶ್ರೀ ಜಯಶ್ವೇನೇನ ಲಿಖಿತಮ್ | ಶ್ರೀ ಭಾಗ್ಯಬಲೇನಕ್ರಿತಮ್



HONNUR PLATES OF THE CHALUKYA KING VIKRAMADITYA I (p. 125).

*Transliteration.***I Plate.**

1. jayaty āviśhkrītaṃ Viśhṇōr Vvārāhaṃ khsōbhītārṇavaṃ dakṣhiṇōnnata-
dampshṭrāgra-viśrānta-bhuvanaṃ vapuḥ
2. śrīmatām sakala-bhuvana-sampstūyamāna Mānavya-sagōtrāṇām Hāriti-
putrāṇām sapta-lōka-mā-
3. tṛibhis Sapta-mātrībhir abhivarddhītānām Kārttikēya-parirakṣhaṇa-prāpta-
kalyāṇa-paramparāṇām bha-
4. gavan-Nārāyaṇa-prasāda-samāsādita- Varāha-lāñchhanēkṣhaṇa-kṣhaṇa-
vaśīkrītāśēsha-
5. mahībhrītām Chalikyānām kulam alaṃkarishṇōr aśvamēdhāvabhṛitha-
snāna-pavitri-
6. kṛita-gātrasya śrī-Pulakēśivallabha-mahārājasya prapautraḥ parākramā-
7. krānta-Vanavāsyādi-paranṛipati-maṇḍala-praṇibaddha-viśuddha-kīrttēḥ śrī
Kīrtti-varṇamā-pri-
8. thivi-vallabha-mahārājasya pautraḥ samara-sampakta-sakalōttarā-pathēśvara
śrī-Harsha-
9. varddhana-parājayōpalabdha-paramēśvarā para-nāmadhēyasya Satyāśraya-
śrī-pri-

II Plate A.

10. thivi-vallabha mahārā[jā]dhirāja-paramēśvarasya priya-tanayaḥ Chitra-
kaṇṭhasya pravara-
11. turaṅgamēṇaikēṇaiva pratitānēka-samara-mukhe ripunṛipati-rudhira-jalā-
svādāna-
12. rasanāyamāna-jvalad-amala-niśīta-nistripśa-dhārayā-vadhṛita-dharaṇṭ-bha-
ra-bhuja-
13. ga-bhōga-sadṛīśa-nija-bhuja-vijīta-vijigṛishuḥ Atma-kavachāvamagnā-nēka-
prabhā-
14. raḥ sva-gurō śriyam avanipati-tritayāntarītām ātmasātkṛitya kṛitaikādhi-
15. śhṭhitāśēsha-rājya-bharaḥ tasmin rājya-traye vinasṭtāni dēvasva-bramha-
dēyāni dha-
16. rṇma-yaśōbhivṛiddhayē sva-mukhēna sthāpitavān rāṇa-śirasi ripu-narēn-
drān diśi diśi ji-
17. tvā sva-vamśaja-lakṣmīm prāptaḥ paramēśvaratām anivārīta-Vikramā-
dityaḥ sa-vikramā-
18. krānta-sakala-mahī-maṇḍalādhi-rājya-Vikramāditya-satyāśraya-śrī-prithivi-
vallabha-

II Plate B.

19. mahā-rājādhi-rāja-paramēśvaras sarvvān ēvaṃ ajñāpayati viditam astu
vō'smābhīḥ

20. dvānavatyutta[ra] pañchaśatēshu śaka-varshashv atitēshu pravarddha-
māna-vijaya-rājya-samvatsarē
21. shōḍaśē varttamāne Kāñchīpura-paśchima-bhāgā vasthita-Malliyūr-grā mam
adhivasati mahā-
22. skandhāvare Vaiśākhe paurṇamāsyāṃ mātā-pitrōr ātmanaścha punya-
yaśōbhi-vṛiddhaye vē-
23. da-vēdāṃgētiḥāsa-purāṇa-dharmma-śāstra-pāragasya Agnishṭōmādi-yajñā-
24. vabhritha-snāna-pavitri-kṛita-gātrasya Hārita-sagōtra Śyāmāsarinmam
ādim kṛitvā
25. Bhāradvājanāṃ Gaṇaṅka Bāluṅka Dēmaṇaṅkaścha Kāśyapānāṃ Konaṅka
Idumbaṅka Dūdaṅka Nāraṇaṅkaścha
26. Ātrēyānāṃ Meṇaṅka Nāgaṅka Rēvaṅkaścha Kauṇḍinō Nandaṅkaḥ
Śaṇḍilyaḥ Masaṅkaḥ Gautamaḥ Kāḍaṅkaḥ
27. Kauśikaḥ Kārīṅka-prabhritibhyō viṃśad-Brāhmaṇēbhyāḥ Gaṅgānvaya-
sambhūta-Kaliyaṅgāvatiṛṇa-

III Plate A.

28. . . Śrī Mādhavēna sva-dēvyā Vikramādityasyāgraja Raṇarāga-varmmasya
prāṇa-sama-duhitayā
29. ohābhivādya vijñāpanāt Nellikuḍi Kkīruvaḷe Nanavati Sāgala-taṭākasyā-
dhastha-daśārdha-śata-niva-
30. rttana-vrihi-kshētraṇcha dattavān āyur- aiśvaryyādinām vilasitam achi-
rāmśu- chaṃchalam avagachchhadbhiḥ Acha-
31. ndrārka-dharārṇava-sthiti-samakālam yaśas[chi]chivishubhiḥ sva-datti-
nirvviśēshaṃ paripāla-
32. niyamitiḥ svaṃ dātum su-mahachchhakyam duḥkham anyasya pālanam
dānam vā pā-
33. lanam vētya dānā chchhrēyōnu-pālanam uktaṇcha bhagavatā dēva-Vyāsēna
Vyāsēna bahu-
34. bhir vvasudhā bhuktā rājabhis Sakarādibhiḥ yasya yasya yadā bhūmiḥ
tasya tasya tadā phalam
35. sva-dattam para-dattam vā yōh arēta vasundharā shashṭi-varsha-sahasrāṇi
viśṭāyāṃ jāyate krimi
36. riti mahā-sandhivigrahika | śrī Jayatsēnēna likhi[ta]ṃ śrī Bhāgyabalēna
kritam

I Plate.

1. जयत्याविष्कृतं विष्णो र्वाराहं क्षोभितार्णवं दक्षिणोन्नत दंष्ट्राप्रविश्रान्तभुवनं वपुः
2. श्रीमतां सकलभुवनसंस्तुयमानमानव्यसगोत्राणां हारिती पुत्राणां समलोकमा
3. तृभिस्सप्तमातृभिरभिवाञ्छितानां कार्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भ
4. गवन्नारायणप्रसाद समासादित वराहलाब्धनेक्षणक्षणवशकिताशेष
5. महीभृतां चलिक्थानां कुलमलंकरिणोरद्वमेधावभृथस्तानपवित्री

6. कृतगात्रस्य श्री पुलकेशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमा
7. क्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्तिः श्री कीर्तिवर्म पृ
8. थिवीवल्लभमहाराजस्य पौत्रः समरसंसक्त सकलौत्तरापथेश्वर श्रीहर्ष
9. वर्द्धनपराजयोपलब्ध परमेश्वरापरनामधेयस्य सत्याश्रय श्री पृ

II Plate A.

10. थिवीवल्लभमहारा [जा] धिराज परमेश्वरस्य प्रियतनयः चित्रकण्ठस्य प्रवर
11. तुरङ्गमेणैकेनैव प्रतितानेकसमरमुखे रिपुनृपति रुधिरजलास्वादन
12. रसनायमान ज्वलदमलनिशित निखिश्धारयावधृत धरणीभरभुज
13. गर्भेगसदृश निजभुजविजित विजिगीषुः आत्मकवचावमग्नानेकप्रहा
14. रः स्वगुरो श्रियमवनिपतिव्रितयान्तरिता मात्मसात्कृत्य कृतैकाधि
15. छिताशेष राज्यभरः तस्मिन् राज्यत्रये विनष्टानि देवस्व ब्रह्मदेयानि ध
16. र्म्म यशोभिवृद्धये स्वमुखेन स्थापितवान् रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जि
17. त्वा स्ववंशज लक्ष्मीं प्राप्तः परमेश्वरताम निवारित विक्रमादित्यः सविक्रमा
18. क्रान्त सकलमहामण्डलाधिराज्य विक्रमादित्य सत्याश्रय श्री पृथिवीवल्लभ

II Plate B.

19. महाराजाधिराज परमेश्वरस्सर्वानिवमाह्वापयति विदितमस्तुवोस्माभिः
20. द्वा नवत्युत्तर]पञ्चशतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमान विजयराज्यसंवत्सरे
21. षोडशे वर्त्तमाने काञ्चीपुर पश्चिमभागावस्थित मल्लियूर्ध्वमधिवसति महा
22. स्कन्धावारे वैशाखे पौर्णमास्यां मातापित्रो रात्मनश्च पुण्ययशोभिवृद्धये वे
23. द वेदांगेतिहासपुराणधर्मशास्त्रपारगस्य अग्निष्टोमादियज्ञा
24. वभुधस्तानपवित्रीकृतगात्रस्य हारित सगोत्रस्यामाशर्ममार्दिकृत्वा
25. भारद्वाजानां गण्डक बालुक देमण्डकश्च काश्यपानां कोनक इडम्बक दूदक नारणकश्च
26. आत्रेयानां मेरुक नागक रेवकश्च कौण्डिन्यो नन्दकः शाण्डिल्यः मसकः गौतमः काडकः
27. कौशिकः कारिकप्रभृतिभ्यो विशद्वाहणेभ्यः गंगान्वयसम्भूतकलियं गावतीर्ण

III Plate.

28. . . श्रीमाधवेन स्वदेव्या विक्रमादित्यस्याग्रजरणरागवर्मस्य प्राणसमदुहितया
29. चाभिवाद्य विज्ञापनात् नेल्लिकुडिकिरुवलेननवातिसागलतटाकस्याधस्थ दशार्द्धशतनिव
30. र्त्तनवीहि क्षेत्रञ्च दत्तवान् आयुरैश्वर्यादीनां विलसितमचिरांशुवंचलमवगच्छद्भिः आचं
31. न्द्रार्कधराणवस्थिति समकालं यशश्चि [ची] चविपुभिः स्वदत्तिनिर्विशेषं परिपाल
32. नीयमिति । स्वन्दातुं सुमहच्छक्यम् दुःखमन्यस्य पालनं दानं वा पा
33. लनं वेत्यदानाच्छ्रेयोनुपालनम् उक्तश्च भगवता देव व्यासेन व्यासेन बहु
34. भिर्व्वसुधा मुक्ता राजभिस्सकरादिभिः यस्य यस्य यदाभूमिः तस्य तस्य तदा फलम्
35. स्वदत्तां परदत्तां वा यो हरेतवसुन्धरा पट्टिवर्षं सहस्राणि विष्टायां जायते किमि
36. रिति महासन्धिविग्रहिक । श्रीजयत्सेनेन लिखि [त] म् । श्रीभाग्यवलेन कृतम्

Translation.

Lines 1—6.

Be it well. Victorious is the manifested Boar form of Vishnu which agitated the ocean and bore up the peaceful earth on his lofty right tusk.

Of the Mânavyagôtra praised in all the world, sons of Hârîti, nourished by the seven Mothers, the seven mothers of the world, fo continuous good fortune gained

from the protection of Kârtikêya, having all kings brought into subjection in a moment at the sight of the boar ensign obtained from the favour of the adorable Nârâyana, were the illustrious Chalikyas—adorning whose family, his body purified by the final ablutions of the horse-sacrifice, was Pulakêsi-vallabha-mahârâja.

Lines 6—8.

His great-grandson and the grandson of the illustrious Kîrtivarmma-prithvî-vallabha-mahârâja whose pure fame was established in Vanavâsi and other territories of foreign kings overcome by his valour :—

Lines 9—10.

And the beloved son of Satyâśraya-śrî-prithvîvallabha-mahârâ[jâ]dhirâja-paramêśvara, who by defeating Harshavardhana, the lord of all the North, bent on war, gained another name of Paramêśvara :—

Lines 10—19.

His dear son, who has conquered all who are eager for victory with his arms resembling the hoods of the serpent bearing the burden of the earth, using the pure and sharp edge of the sword which looks like the tongue in tasting the blood of the hostile kings in several famous battles and with the help only of his single thoroughbred horse called Chitrakanṭha ; with numerous missiles stuck in his armour, having made his own the fortune of his father (Guru) which had been obscured by a trio of kings and taking up the burden of the whole kingdom subject to his sole power : He re-established by his orders all the grants to Gods and Brahmans in the three kingdoms which had become defunct and defeating in all directions the hostile kings by war gained the wealth of his ancestors and supreme power and became a sun in prowess unopposed by others.

Lines 19—32.

He, the conqueror of the sovereignty of the whole earth by his prowess, the Satyâśraya-śrî-prithvîvallabha-mahârâjadhirâja-paramêśvara orders all thus :—

Be it known to you all that while residing at the great military camp at Malliyûr to the west of Kâncîpura, in the 16th victorious year of our reign, 592 Śaka years having expired, on the Full Moon Day of Vaisâkha, in order that the merit and fame of our parents and ourselves might increase, we have granted to twenty Brahmans, with Syâmâśarma versed in the Vêdas, Vêdângas, Itihâsa, Purâṇa, and Dharmaśâstra and purified by the ceremonial bath of *avabhṛitha* in Agnishtôma and other sacrifices, and of Hârîta-gôtra, at their head, Gaṇaṅka, Bâluṅka and Dêmaṇaṅka of Bhâradvâja-gôtra, Konaṅka, Iḍumbaṅka, Dûdaṅka, and Nâraṇaṅka of Kâśyapa-gôtra, Meraṅka, Nâgaṅka and Rêvaṅka of Âtreya-gôtra, Nandaṅka of Kaunḍinya-gôtra, Masaṅka of Śaṇḍilya-gôtra, Kâḍaṅka of Gautama-gôtra, Kâriṅka of Kausîka-gôtra and others. . . . at the request of Śrî Mâdhava born of Gaṅga lineage and son of Kaliyanga as also of his queen the beloved daughter, dear like life of Śrî Raṇarâgavarma, elder brother of Vikramâditya . . . 500 nivartanas of paddy fields

below the tank in Nellikuḍi Kkiruvale and Nanavati and Śāgale. May this be protected like their own gift by rulers who understand life and wealth to be transient, who want to acquire fame to last for as long as the Moon, Sun, Earth and Seas endure :—

Lines 32—35.

It is possible to make a great gift oneself but it is troublesome to protect the gifts of others. Between making of a gift and maintaining one, maintaining is more meritorious than making a gift. It is also said by Vyāsa who is Dēva Vyāsa (a mistake for Vēdavyāsa the classifier of the Vedas) : By numerous kings beginning with Sakara has the earth been enjoyed : to whomsoever the land belongs at a time comes the merit of the gift of land. He who confiscates land given by oneself or by others is born as a worm in ordure for sixty-thousand years.

Line 36.

Written by Śrī Jayatsēna the mahā-sandhi-vigrahika : done by Śrī Bhāgyabala.

Note.

PLACE OF FIND.

These plates were found in the possession of Gangappa, Patel of Honnur. He stated that these plates were in his house for a long time. He lent those plates for publication in the Archæological Report.

DESCRIPTION.

There are three copper plates with a hole round which passes a ring $\frac{1}{4}$ inch in diameter. A seal is soldered to the ring bearing the figure of a boar thereon. Each plate is 9" long, $3\frac{1}{4}$ " broad. The edges are raised a little. Each face contains 9 lines. The first plate has writing only on the back. The second plate is written on both sides. The third plate has writing only on front side. On this face some letters at the beginning of lines 1 and 2 are much worn out as also the greater part of lines 2 and 3.

CONNECTED RECORDS.

There are several records relating to the early Chālukyas. Among them may be mentioned :—

- (1) E.C. X, Vokkaleri Plates : Kolar Taluk 63 of Kirtivarma II.
- (2) E.C. XI, Harihar Plates : Davangere 66.
- (3) Jour. Bo. Br. R. As. Soc., Vol. XVI, pp. 235, 238 : Karnul Plates of Vikramāditya I.
- (4) Nerūr Plate : Ind. Ant. Vol. VII, p. 163.
- (5) Haiderabad Copper Plate Grant : Ind. Ant. VI, p. 75.

PALEOGRAPHY.

The letters are well-formed. In some places they are much worn out as stated before. The test letters bha, kha, ba, are all of the 7th century to which they

belong. The record seems to be genuine. The characters belong to the Early Kannada type.

LANGUAGE.

The language is Sanskrit throughout and is in prose except the invocatory verse at the commencement in praise of the God Varâha and imprecatory verse at the end. The language is free from faults.

AUTHORSHIP.

The grant is said to have been issued by the mahâ-sandhi-vigrahika Śrī Jayatsēna. The name of this high officer who was a minister for peace and war is an indication of the genuineness of the record and the importance given to royal grants made under the Chalukyas. The Karnul Plates are similar in this respect and contain the name of the same officer Jayatsēna. The engraver is called Bhâgyabala.

PURPOSE.

The record is composed to register a grant of rice lands of 500 nivartanas to twenty Brahmins well versed in sacred lore. The grant is said to have been made by the king at the instance of the Ganga Prince Mâdhava and his queen who was a daughter of Vikramâditya's elder brother Raṇarâgavarma. The donees, or at least the first donee, are said to be well-versed in Vêda, Vêdânga, itihâsa, purâṇa and dharma-sâstra and performers of sacrifices like Agnishtôma. They belonged to Hârîta, Bhâradvâja, Kâśyapa, Âtrêya, Śaṇḍilya and Kauśika-gôtras. The object of making the grant is the usual desire to get merit for the donor and for his parents. The names of the donees like Bâluṅka, Konaṅka, etc., are more akin to Kannaḍa than to Sanskrit names. These names are rather peculiar. It is possible to read them as Bâluju, Konaju as the horizontal stroke is absent in the last letters of the names.

GEOGRAPHY.

The king's camp is said to have been at Malliyûr to the west of Kâncîpura (or Conjeevaram). Malliyûr has to be identified. The lands granted are said to be situated in Nellikudi, Kiruvaḷe, etc. As the letters at the spot where these villages are named are much worn out the reading of the names of these villages may not be free from doubt.

DATE.

The record is dated Ś 592 and the 16th regnal year of Vikramâditya. Ś 592 is equivalent to 670 A.D. This being the 16th regnal year, the commencement of Vikramâditya's reign may be calculated as 655 A.D. This date is in keeping with that of the rest of the records of the period (*see* p. 366, Fleet's *Dynasties of the Kanarese Districts*). The present grant gives both the regnal and the Śaka year and thus helps the determination of the year of commencement of the king's reign.

No other details of dating are given except Vaisākha Pūrṇimā, the tithi on which the grant was made.

HISTORY.

The genealogy given in this record of Vikramāditya I is similar to that of the other known records. He is said to be the great-grandson of Pulakēśi, grandson of Kirtivarma and son of Satyāśraya. Regarding Vikramāditya we learn that he recovered the kingdom which had been lost for a time during his father's reign on account of the three kingdoms. What these are is not given in our record but the Harihar plates state that they are Pāṇḍya, Chōḷa and Pallava. It is further stated in the present record that Vikramāditya revived in the three kingdoms which he conquered the long lost gifts to Brahmans and gods.

Vikramāditya is said to have camped near Kānchī in the present record. His conquest of Kānchī and the defeat of its Pallava king who had bowed to no other are referred to in the Harihar and Vokkalēri Plates. The present record does not refer to this conquest.

The king's gift to Brahmans is said to have been made at the instance of Śrī Mādhava and of his queen not named. There is one epithet in praise of this Mādhava consisting of three letters which looks like Jyāḍava but it cannot be clearly made out. He is said to be descended from the Ganga family and a successor of Kaliyanga. It is not possible to identify him with any of the known Western Ganga Kings of Talkād. The queen's name is not given. She is said to be the daughter of Raṇarāgavarma, elder brother of Vikramāditya. So far the name of Chandrāditya, elder brother of Vikramāditya I is known to us from Kōchrēm grant and Nerūr grant. Raṇarāga may be a surname of Chandrāditya or he may be another brother of Vikramāditya.

31

HARIHAR SUB-TALUK.

At the village Haluvaṇa in the hobli of Malebennūr, on a slab to the south-east of the Īśvara temple.

Size 3'×2'.

Kannada language and characters.

ಹರಿಹರ ಸಬ್‌ತಾಲ್ಲೂಕು ಮರೆಬೆನ್ನೂರು ಹೋಬಳಿ ಹಲುವಣ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಆಗ್ನೇಯದ ಕಡೆ ನಕ್ಷತ್ರ ಕಲ್ಲು.

1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವ ತ್ರೈಲೋಕ್ಯ
2. ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೆ ||
3. ಸ್ವಸ್ತಿ ನಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಿಥ್ವಿವಲ್ಲಭ ಮಹಾರಾಜಾ
4. ಧಿರಾಜ ಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾ
5. ಶ್ರಯ [ಕುಳತಿಳ]ಕಂ [ಚಾಳುಕ್ಕಾಧರಣಂ]
ಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲ ಪೃಥಿವಿರಾಜ್ಯಂ ಮು

6. ತ್ರರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ [ಮಾಚಂದ್ರಾಕರ್ಣ]
 ಸುತಪ್ರಮಿರೆ
 7. ಮಧಿಗತ ಪಂಚಮಾ ಶ್ರೀಮತಿಥು
 8. ಏವಕದಾದಿ
 9. ದಾನ
 (ಸುಮಾರು ಹತ್ತು ಪದ್ಯಗಳು ಹೋಗಿವೆ.
 20. ಕವಿರೆಯ ಕೋಡುಂಕೋಳ
 21. . . . ಬ್ರಾಂಹಣಗ್ನೇ ದಾರಾ
 22. . . . ವೆಯು ಮಬ್ರಾಹ್ಮಣ
 23. ತ ಯೋಹರೇತಿ ವಾ
 24. ಯಾಂ ಜಾಯತೇಕ್ರಮಿ

Note.

This is full of lacunæ as the characters are much worn out and cannot be deciphered except at the top. It contains the usual stanza in praise of Śambhu and the titles samasta-bhuvanāśraya, etc., of the Chalukya king Tribhuvanamalla (1076-1126) and some grant in that reign. No date is given. The characters seem to belong to the end of 11th or beginning of 12th century.

32

At the village Haralalli in the same hobli, writing on a boulder.
 Size 2' - 3" × 0' - 9" (size of the writing only).

Kannada language and characters.

ಕರಿಕರ ತಾಲ್ಲೂಕು ಮರೆಡೆನ್ನೂರು ಹೋಬಳಿ ಹರಲಳ್ಳಿ ಗ್ರಾಮದಲ್ಲೆ ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 2½' × ¾'

1. ಸಾಧಾರ[ಣ]	5. ನಿರಯಣ
2. ಆಶ್ವಿಜಯ	6. ಗೆ ನಿತಿಗಲು
3. ೧೦ ರಲುಮು	7. ಂಬಳಿಗಡಿ
4. ಂಗಲವಾದಿ	8. ಹೊಲ

Note.

This short inscription records the grant of an *umbali* (rent-free land given for some service) called nitiga-umbali to a person named Nirayana of the village Mungala-vaḍi on the 10th lunar day of the dark half of Āśvija in the year Śādhāraṇa.

The date is not expressed in Śaka era. The characters seem to belong to the 17th century.

The meaning of *nitiga-umbali* is not clear. The word *nitiga* probably stands for *nitiga*, a virtuous or righteous man.

HASSAN DISTRICT INSCRIPTIONS.

33

BELUR TALUK.

At the town of Belûr, on a pillar brought from the western fort wall and now kept in the enclosure of the Kêśava temple.

Kannada language and characters.

ಬೇಲೂರು ಕೇಶವ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ ಕೋಟೆ ಗೋಡೆಯಿಂದ ತಂದ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

ಎಡಗಡೆ—

1. ಸಿದ್ಧಾರ್ಥ ಸಂವತ್ಸರದ
2. ಫಾಲ್ಗುಣ ಬ ೧೨ ಲು ಶ್ರೀಮ
3. ತು ಶಂಕರಲಿಂಗಸ್ವಾಮಿಗೆ ಚೆ
4. ಂನೈಯನ ಮಗಲೂ ಕೆಂಚಂ
5. ಮನ ಸೇವೆ ವೋಳಗೇರಲಿ ಹೆ
6. ತು ಕೋಳಗಗದೆ ಮೇಲೆ ನಾಲ್ಕು

7. ವರಹನ ಆಡಹಾಗಿ

ಬಲಗಡೆ—

8. ಕೊಟು ಆ ಬಡಿ
9. ಗ|| ಂಗೆಯೆಂಟು
10. ದಿನದ ಸೊಮಾರ ದಿ
11. ನ ಪ ೧ ಅಕಿ ನೈವೆದ್ಯ
12. ತುಂದೆಹೂವಿನ ಪೂಜೆ

Transliteration.

Left side—

1. Siddhārthi- samvatsarada
2. Phālguna ba 12 lu śrīma-
3. tu Śamkaralingasvāmige Che-
4. mṇaiyana magalū Kemcham-
5. mana sēve voḷagerreli ha-
6. tu koḷaga gade mēle nālku

7. varahana aḍahāgi

Right side—

8. koṭu ā baḍi
9. ga|| oge yeṃtu
10. dīnada Sôṃâra di-
11. na pa 1 aki naivedya
12. tumbe hūvina pūje

Note.

This records the charity of Kenchamma, daughter of Chennaiya. She is said to have lent out 4 varahas on mortgage of a wet land in Voḷagere of the sowing capacity of ten koḷagas and stipulated that out of the interest of half varaha thereon should be defrayed the expenses of offering 1 paḍi of rice (or 1 paṇa worth of rice) every Monday to the god Śamkaralingasvāmi and of worshipping the same god with *Tumbe* flowers on that day.

The god Śamkaralingasvāmi referred to here is probably the same as the Amṛitêśvara temple at Belûr in which are found inscriptions recording grants to Śankaradēvaru. (Belur 83-5).

The date is given as Siddhārthi Phāl. ba 12. No Śaka year is given. The characters seem to belong to the 16th century. Taking Siddhārthi corresponding to 1559, the date is equivalent to 23rd March 1560 A.D.

At the village Muttageadahā! in Arehalli hobli, on a slab standing near a house.

Size $2\frac{1}{2}' \times 2'$.

Kannada language and characters.

ದೇವರು ತಾಲ್ಲೂಕು ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ಮುತ್ತಗಡಹಾಳು ಗ್ರಾಮದಲ್ಲರುವ ಶಾಸನ

ಪ್ರಮಾಣ 2'—6" × 2'—0".

1. ಸ್ವಸ್ತಿ ಶಕ ನೃಪಕಾರಾತೀತ ಸಂಬತ್ಸರ
2. ಒಮ್ಮತ್ತ ೯೪೯ ನೂಕು ನಾಲ್ಕು ಒಮ್ಮತ್ತನೆ ಸಂಬತ್ಸ
3. ರ ಪ್ರತಿಪದದ್ವಾರ್ಧಾಭ್ಯನ್ತರ ಶ್ರೀ ಭದ್ರಾವತಾರ
4. ಕಲಿಯುಗಮದನರಂ ಮಲಪರಮ್ನಿ
5. ರ ಗಂಡರುಂಸುಭಟರಾದಿತ್ಯ ಸುಭಗನಾರಾಯ
6. ಐವಿವದಾದಿತ್ಯ ಶ್ರೀಮತು ಅಯ್ಯಾಲಮಾಯ
7. ತಿ ಕತೆಯರನತಪಟದ ಅಡುಮರವತ್ತಿ
8. ಳಿ ಚಾಯಿಲ ಪೆಗ್ಗಲಿತಿಣಸಾಮ್ಯಪಡದ
9. ಅದ್ರಕ್ಕೆ ಸಾಖಿಪೊಯ್ಯಾಲಗಾವುಣ್ಣದ್ವಿ
10. ಸಾಖದುಳುಲಪಕ್ಷನಿವಾರ ತ್ರಯೋದಸಿ
11. ಅಸ್ವಿನಿ ನಕ್ಷತ್ರ ಅದಕ್ಕೆ ತಪ್ಪವ ಬಾರಾಣಸಿನಾ
12. ಯಿರಕವಿರೆನಳಿದ ಪಾತಕಂ ಮಂಗಲಂ
13. ತಂದಲದೇವೊನುಮಗಕತೆಯಿರಬಿ
14. ರೆಕಣ್ಣ

Transliteration.

1. svasti Śaka-nṛipa-kālātīta-sambatsara
2. ombhatta 949 nūru nālvata ombhattane sambatsa-
3. ra pra[va]rtise tad-varshā-bhyamtara śrī-Bhadrāvatāra
4. Kaliyuga-madanarum malapar-avandi-
5. ra gaṇḍarum subhaṭarāditya subhaga-Nārāya-
6. ṇa Visvadāditya śrīmatu Ayyāla Māya-
7. ti Katayira satapaḷada Aṇu-maravatti-
8. ḷi chāyila-perggaḷitaṇa-sāmyapaḍada
9. adrakke sākhī Poyyāla- gāvunḍa Bai-
10. sākhada baḷula paksha Sanivāra trayōdasi
11. Asvini-nakshatra adakke tapuva Bārāṇasi sâ-
12. yira kavilenalida pātakam mangalaṁ
13. Taṇḍaladēvōnu maga Kateyira Bi-
14. lekanna

Translation.

Be it well. The year 949 after the expiry of the time of the Śaka king being current, during that year, the illustrious Ayyāla Māyati Katayira, an incarnation

of Bhadra, a Cupid of the Kali Age, champion to opponents, a sun to good warriors, a Nârâyana among good warriors, a sun to the universe, obtained the office of pergade of Arumaravattili-châyila of the (village) Satapaḷa. Witness to this:—Poyyālagāvuṇḍa.

The 13th lunar day of the dark half of Vaiśākha being Saturday with Aśvini-constellation.

He who violates this will incur the sin of killing thousand cows at Bâraṇâsi :—Good Fortune.

Tandaladêva, his son Katayira, Bilekaṇṇa

Note.

This inscription does not refer itself to any king of any dynasty. It merely states that one Katayira of Ayyāla obtained the office of pergade. Ayyāla seems to be a shortened form of Ayyāvaḷa (modern Aihole in the Kaladgi District of the Bombay Presidency), a business centre of the nânâdêsi merchants. Probably Katayira obtained the headship of such merchants at Satapaḷa. The date of this is given as Ś 949 Vaiśā ba 13 Saturday with Aśvini-nakshatra. The cyclic year is not named. The year Ś 949 corresponds to 1027 A.D. Prabhava and the whole date is equivalent to 6th May 1027, a Saturday with Aśvini-nakshatra.

The imprecatory sentence follows next.

After this comes the name Tandaladêva whose son Katayira and another person Bilekaṇṇa are referred to. But as the last line is full of lacunae, it is difficult to see what these three persons did in regard to this grant. Perhaps they must have all joined in making some donation and this portion must have been lost.

35

At the village Airavaḷli in the hobli of Bêlûr, on the 2nd vîragal to the north of the Râmêśvara temple.

Size 5' × 2½'.

Kannada language and characters.

ದೇವನು ತಾಲ್ಲೂಕು ಕನಕಾಹೋಬಳಿ ಐರವಳ್ಳಿ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರದಿಕ್ಕಿನಲ್ಲಿರುವ ಎರಡನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2½'.

I ಅಧ್ಯಕ್ಷ—

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧರ್ಮನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಿಥ್ವೀಪಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ
2. ದ್ವಾರಾವತಿಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಲಾಂಬರಸವ್ಯಕ್ತಚೂ
3. ಡಾಮಣಿಮಲಪರೋಳು ಗಂಡಕಾ[ದ]ನಪ್ರಚಂಡ ಯಾಳಿಮುಲನಿಜುವ
4. ಪ್ರಚಂಡ ನಸಾಯಸೂರಸನವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ ಮಲ್ಲಚಲದಂಕರಾಮಾ

II ಅಧ್ಯಕ್ಷ—

5. ನಿಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರ[ವ]ತ್ರಿಹೊಯ್ಸಳ ಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರು

6. ಕರ್ಣಯೂರದನೆರೆವೀಡಿನೊಳು ಸುಕಸಂಕಥಾವಿನೋದದಿಂ
7. ಶ್ರೀಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತವಿರಲು ಕುಮಾರಲಕ್ಷ್ಮಧರಾ

III ಅಡ್ಡಪಟ್ಟಿ—

8. ದಂಡನಾಯಕಂಗೆ ಹನ್ನೊಂದುನಾಡುಲಕಯ್ಯನನೊಲ್ಲ
9. ದಿವ್ಯರಥ ಸಕವರ್ಷ ೧೯೯ನೆಯ ಕ್ರೋಧನವತ್ಸರದ ವೈಸಾಕ
10. ಸುದ್ದಿ ೭ ಅದಿಪಾರದಂದು ಹನ್ನೊಂದುನಾಡಿಗೆನೋಸುಗೆ
11. ಅರವಳ್ಳಿಯ ತುಳುತುಳುಸರೆಯಂಕಿಡಿದು ಬಲ್ಲಗವು
12. ಡನಂ ಕೊಂದು ದಂಡಮೂನೂಕು ಹೊನ್ನಂಕೊಂಡುಬಲ್ಲಗವುಂಡಂಗೆ
13. ಹಣವಿನಮಣ್ಣುಲಕಯ್ಯಕಾಹಾಗಿಸರಿಸಿದಅಕರಬ
14. ಕೆನಾಡುಮಗುಳ್ಳುಲಕಯ್ಯಂಗೆ
15.

Transliteration.

I Band—

1. svasti samasta-bhuvanaśrayaṃ śrī prithvī-vallabha-mahārājādhirājaṃ paramēśvaraṃ
2. Dvārāvati-puravarādhīśvaraṃ Yādava-kulāmbara-savaprikta-chū-
3. ḍāmaṇi malaparoluganḍa kā [da] na-prachanḍa yālimulaniriva
4. prachanḍan asāyasūra sanivārasiddhi giridurgamalla chaladankarāmā

II Band—

5. nissankapratāpa-chakra [va] rtti Hoysaḷa śrī Vira-ballāḷadēvaru
6. Haḷlayūrada neleviḍinoḷu suka-saṃkathāvinōdadim
7. śrī prithvirājyaṃ geyuttaviralu Kumāra Lakshidharā-

III Band—

8. daṇḍanāyakamge Hannondunāḍu Lakayyanan olla-
9. dirddade Sakavarsha 199 neya Krōdhana-savatsarada Vaisāka
10. suddha 7 Ādivāradandu Hannondu nāḍigōsuga
11. Aravaḷliya turu turu-seṇeyam hiḍidu Ballagavu-
12. ḍanam komḍu daṇḍa mūnūru honnam komḍu Ballagavuḍamge
13. haṇavina maṇṇa Lakayya kāhāgi salisida ā hariba-
14. ke nāḍu maguḷdu Lakkayyamge
15.

Translation.

Be it well. While the refuge of the whole universe, favourite of fortune and the earth, mahārājādhirāja paramēśvara, lord of the excellent city of Dvārāvati, [a sun to] the firmament the Yādava race, crest-jewel of rectitude, lord over Malapas, terrible in war, foremost in war, fierce warrior, unassisted warrior, Sanivārasiddhi, giridurgamalla, Rāma in moving battle, niśśanka-pratāpa-chakravartti Hoysaḷa śrī Viraballāḷadēvar was ruling the earth in peace and happiness at the camp of Haḷlayūra.

For Kumâra Lakshidhara-danḍanâyaka—When the eleven nâḍs refused to have (protested against) Lakkayya, on Sunday the 7th lunar day of the bright half of Vaiśākha in the year Krôdhana, the Śaka year 199, Lakkayya captured the cattle of Aravaḷli for the eleven nâḍs and slew Ballagavunḍa and took a fine of 300 hons and granted land of 1 haṇa (annual income) as *kāhu* (maintenance charges) to Ballagavunḍa. For this action the nâḍ granted to Lakkayya . . .

Note.

The inscription is incomplete as the last two lines are full of lacunae. It belongs to the reign of the Hoysala king Viraballāḷa. From the reference to his capital Haḷlavura and Kumâra Lakshmidhara-danḍanâyaka it seems probable that the king referred to is Ballāḷa II (E. C. V, Chennarāyapatna 181 of 1205, Arsikere 40 of 1209, etc., name Haḷlavur as the place of residence of Ballāḷa II). Kumâra Lakshmidhara or Kuvara Lakshma is a general who was the Garuḍa of Ballāḷa II and gave up his life on the king's death by self-immolation (*see* E. C. V, Bêlûr 112).

The date given is both incomplete and faulty. Śaka 199 is evidently too early for the Hoysalas. Taking the cyclic year Krôdhana of the vīragal it occurred both in the reigns of Ballāḷa II and Ballāḷa III in Ś 1127 and Ś 1247, respectively. It did not occur in the reign of Ballāḷa I who moreover did not possess the titles Śanivārasiddhi, etc. In neither Ś 1127 or Ś 1247 the figure 199 of the vīragal date occurs. The figure seems to be a clear mistake.

Taking Kumâra Lakshmidharadanḍanâyaka and Haḷlavûra referred to in the record, the vīragal has been assigned above to the reign of Ballāḷa II. Hence Ś 1127 may be taken as the date of the vīragal. Taking this year the full details of dating given correspond to 27th April 1205 A.D., a Wednesday.

The record relates to the appointment of an officer Lakkayya as the ruler of eleven nâḍs or districts under Kumâra Lakshmidhara-danḍanâyaka and the opposition of the nâḍs to his appointment. It is stated, however, that Lakkayya overcame their opposition by attacking the village Aravaḷli which must have offended the nâḍs somehow. He is stated to have collected a fine from the village and killed its headman. But he made a grant for the deceased to his family.

As the last two lines of the vīragal are full of lacunae the record is, to some extent, incomplete.

36

At the village Kôgôḍu in the Arehaḷli hobli, on a vīragal set up in front of the Mallêśvara temple.

Size 5' × 4'.

Kannada language and characters.

ಅದೇ ಅರೇಹಳ್ಳಿ ಹೋಬಳಿ ಕೋಗೋಡು ಗ್ರಾಮದ ಮಧೇಶ್ವರ ದೇವಾಲಯದ ಎದುರಿಗೆ ನಿಂತಿರುವ ವಿರಗಲ್ಲು
ಪ್ರಮಾಣ 5'×4'.

1ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

1. ಕೋಗೋಡಿನೊಕ್ಕಲ್ಗರೆ ನಾಡಕೂಡ್ವಿಲ್ಲ ನಿತಿಮಹಾ
2. ರಾಜನಹರಿಯಲ್ಲಣ್ಣ ರದುಮ್ಮ ಕಾಟಯ್ಯನ ಹ

2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

3. ರಿಯರ ಕೋಗೋಡಿನ ಸಿವರಗಾವುಂದನ ತಮ್ಮ ರಾ
4. ಜಯನಮಗ ಮಾಚ ತಾಯುಡೆಯುರ್ಚುವ

3ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

5. ಲ್ಲ ಊರಳಿವಿನ ತುರುಗೊಳಲು ಮೂದಲಿಸಿನ
6. ತಮಾಚಯ್ಯನು ನುಡಿದನೆ ಚಿನ್ನಯನ ಕಾರ್ಯ

Transliteration.

1. Kôgôḍin okkal Tagarenâḍa kûḍ-īḍalli Nītimahâ-
2. rājana hariyal Gaṇḍara Dumma Kāṭayyana ha-
3. riyal Kôgôḍina Sivaragâvundana tamma Râ-
4. jayana maga Mâcha tây-udēyurchēhuva-
5. lli ūr-aḷivina turuḡoḷalu mūḍalisi sa-
6. tta Mâchayyanu nuḍidante Chiṇṇayana kāryya

Translation.

While the inhabitants (*okkal*) of Kôgôḍ were allied with Tagarenâḍ (*kûḍ-īḍalli*), on Nītimahârāja going to war, during invasion of Gaṇḍara Dumma Kāṭayya:—

Mâcha, son of Rājaya, younger brother of Sivara-gâvunḍa of Kôgôḍ fought and died when his mother's waist was loosened, and the cattle were carried off during the sack of the village. This is the work of Chiṇṇaya according to orders (*nuḍidante*).

Note.

This is an instance of viragal records in which a warrior has died in the defence of the honour of the women of his village and for the protection of its cattle from the attacks of enemies. Kôgôḍ is a village about 8 miles to the south-west of Bêlūr and Tagare is situated at about 5 miles to the south-east and Tagarenâḍ is the district round it and Kôgôḍ was either situated within Tagarenâḍ or allied itself with it. An attack on the Tagarenâḍ by Nīti-mahârāja and his general Kāṭayya is referred to in the record.

This Nīti-mahârāja was a king belonging to a minor branch of the Kādamba dynasty of whom about seven inscriptions are found in Manjarâbâd Taluk testifying to his rule in parts of that Taluk. The dates range from 1026 A.D. to about

1035, the latter being the year of his death with the performance of the Jaina rite of sanyasana (*Epigraphia Carnatica*, Vol. V, Intr. p. 4, Manjarabad Taluk Inscriptions 50-51, 53-55, 57, 59). A Chikka Kāṭayya is also referred to in Manjarabad 50 of 1034 A.D.

The present record is not dated. It may be assigned to about 1034 A. D., the date of the last record referred to in the previous para.

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At the village Tumbadēvanahalli in the hobli of Archalli, on a slab standing in a ruined basti.

Size 4' × 2'—6".

Kannada language and characters.

ದೇವರು ತಾಲ್ಲೂಕು ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ತುಂಬದೇವನಹಳ್ಳಿ ಬಸ್ತಿಯಲ್ಲಿರುವ ಶಿರಾಶಾಸನ.

ಪ್ರಮಾಣ 4' × 2½'.

ಮೇಲ್ಗಡೆ ಕಮಾನಿನಲ್ಲ—

1. ಶ್ರೀ ಮದೆಜುಯಂಗ ದೇವರ ಅನುಮ್ಬರ [ಸಿ] ಮಾಡಿಸಿದ ಬಸದಿ ಮಂಗಲ ಮಹಾ ಶ್ರೀ ಕೆಳಗಡೆ—
2. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಸುರಾಸುರ ಮಸ್ತಕ ಮಣಿ ಮಕುಟ ರಶ್ಮಿ ರಂಜಿತ ಚರಣ ಪ್ರಸ್ತುತ ಜಿನೇಂದ್ರ ಶಾಸನ
3. ಮಸ್ತು ಚರಂ ಸಕಲ ಧವ್ಯ ಚಂದ್ರ ಜನಾನಾಂ || ಧದ್ರಮಸ್ತು ಜಿನಶಾಶನಾಯ ಸಂಧದ್ರತಾಂ ಪ್ರತಿ
4. ವಿಧಾನ ಹೇತವೇ ಅನ್ಯವಾದಿ ಮದಕರ್ಮ ಮಸ್ತಕಸ್ವಾತನಾಯ ಪೂಜೇ ಪೂಜಯಸೇ ||
5. ಜಯವಮ್ಮಂ ಮುದದಿಂದ ಮಿಷ್ಟು ನಿಯತಂಪಟ್ಟಿಳಿಗೆಯಂ ರಾಜ್ಯಳಿಳಿಯನಾಳ್ವನ್ನತಿಯುಮನಂ
6. ಗೋಳಿಸಿ ವಿದ್ವಿಪ್ಪ ಬ್ರಹ್ಮಕೈಯೆ ಭೀತಿಯ ನಿತ್ತಾಯಮನಪ್ಪಕೆಯ್ವ ಚಲಮಂ ಕೈಕೊಣ್ಣು ರೋಕಪ್ಪಿಸಿ
7. ದ್ವಿಯುತಂ ಮಾಡಿದ ನಾವಗನ್ನಿಲೆ ಕದಂಬಾಮ್ನಾಯ ವಿಶ್ವಾತಿಯಂ || ಶ್ರೀ ಮತ್ಸದಂಬವಂಸಲರಾಮಾ
8. ಮನಾಪರೋಗಗೆ ರಣಕಕ್ಷಿತಪಂ ಭೀಮ ಪರಾಕ್ರಮನೇನಿಸಿದ ನೀ ಮಹಿಯೊಳರಾತಿ ನೃಪಜಯೋದ
9. ಯದಿಂದಂ || ಆತನ ಮಗ ನಮಳಗುಣೋಪೇತ ನತಿ ಪ್ರಬಲ ಜಳದ ಪುನ ಪವನನೆ ನಿಪ್ಪಾಕತಯ
10. ಶೋವಿಳಾನ ವಿನೂತತೆಗೆಡೆಯಾಗಿ ನೆಗಲ್ವ ಕಲಹೈದು ವ ನೃಪಂ || ತತ್ತನೆಯನತುಳಬಳ ನುದ್ವಿತ್ಪರಿಪು
11. ಕ್ಷಿತಪ ಕುಧರವಜ್ರಂ ದೀರೋದಾತ್ಮನೇನೆಗೆಳ್ಳದ ನ ಕುಟಿರ ಚಿತ್ತಂ ಪೋಡಾಯ ನೂತ ಪೂತಂಬೂತ ||
12. ಆತಂಗೆ ಪುಟ್ಟಿ ಬಳವದ ರಾತಿ ಮುಖಿದುಜರ ನಿಜುದು ಗೆಲ್ವಮ್ಮಿನ್ನೇ ಉವ್ವಿಳತರಮೆ ಪೋಗರೆ ಕೋಣುದನಾತ
13. ತನಿತ ಕೀರ್ತಿ ನೋಸಲ ಕಣ್ಣಂ ಚಿಣ್ಣ || ಎನೆನೆಗೆಲ್ವ ಚಿಣ್ಣನ್ನಪತಿ ಗಮರವದ್ವಲತಾಂಗಿ ಸುಗ್ಗಿಯಬ್ಬರಸಿಗ
14. ಮುರ್ವಿನ ದೊಸಗೆ ಪುಟ್ಟಿ ಪುಟ್ಟಿದ ತನೆಯ ನತಿ ಪ್ರಕಟ ವಿಷದ ಯತನೇಜುಯಂಗ ಅಕ್ಕರ ನೆಗಲ್ವ ವ್ವ
15. ಪರತ್ಯ ನಾಳ್ವರನೆವ್ವೆಟ್ಟಿ ಭೀತಿಯಂ ಬನ್ನ ಪೋಗರೆ ತನ್ನ ನವರೆ ಪಟ್ಟ ಯೆಡೆಯುಂ ಪೆಟ್ಟಿಕ್ಕಿ ಕಾದು ನಿನ್ವಾಳ್ವ ರನಂ ಬಗೆಯ
16. ದಾರುಂ ಸೇನೆಯ ನೋಡಿಸಿ ಗೆಲ್ವಮ್ಮಿನ್ನೇಕದಂ ನಿನ್ನಜಂಗಂ ಮಿಗಿಲು ದಗ್ಗಬಳಾವರೇಪನಂ ಧುಡಾದೊಣ್ಣನೀ ನನ್ನಿ ಮಾತ್ಸರಣ್ಣ ದೇವ ||
17. ಮರೆದಿದರ ನಾನ್ವ ಚೋಳಕ ಬಲಮೆತ್ತಿದೊಡಾನ್ವ ಮದಿರ ದೇಜುಯಂಗನ ದೊವ್ವಳ ದಳವನೇ ಪೋಗಲ್ವದೋ ಜಕ್ಕಲ ದೇವನೇಯೆ
18. ಕಾದು ಕಳವಿದ ಚಲಮಂ || ಅನ್ವನೆಗೆಳ್ಳಿಟ್ಟಿ ನೃಪತಗನವ್ವ ಸುಪಾಸ್ತದೇನಿಸಿಪ್ಪ ಯೇತಾಂಬಿಕೆಗಂ ಕಂತುವೆನಿಪ್ಪ
19. ಚಿಣ್ಣಂ ಕಾನ್ವಂ ಪುಟ್ಟಿದ ನುದಾರ ತೇಜೋ ನಿಳಯ || ಪುಟ್ಟಿರೊಡಂ ನಿನ್ನಯ ಪೆನಪುಟ್ಟಪರೀ ಜಗದ ಮನುಜ ರಿಂದಡೆಪೆರೊಂ

20. ದಿಟ್ಟಳಮಾದದ ಕೊಲ್ಲುಂ ಪಟ್ಟಳಗೆಯ ಚಣ್ಣನೆಂಬ ಧಯರಸದಿಂದಂ || ಶ್ರೀ ಆತಂಗೆ ಪುಟ್ಟಿದಂ ವಿವ್ಯಾತಿತ ಶಿತಕೀ
21. ತ್ತಿರ್ನೆಗಟ್ಟು ಗಣ್ಣ ಕರಂಡು ಧೂತಳಕೆ ಕಲ್ಪವಿಕ್ಷಸವೋಪೇತ ನೆನಪ್ಪ ದಾನಿ ಯೆಹುಗ ಮುಕ್ತೀಶ
22. ಸ್ತಸ್ತಿ ಸಮಧಿಗತ ಪಂಡಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣಳೇಸ್ತರಂ ಬನವಾನಿ ಪುರವರಾಧೀಶ್ವರಂ ಕಾದಂಬ
23. ಚಕ್ರೇಶ್ವರಂ ನುದಾರಮಹೇಶ್ವರಂ ನುಧಯ ಬಳಗಣ್ಣಂ ನನ್ನಮಾತ್ರ್ಗಣ್ಣ ತನಗಿಲ್ಲದೀವಂ ಕರ್ಗ್ಗನಹಾದೇ
24. ವಂ ಮಾನಿನೀ ಮನೋಹರ ಹರ ಚರಣ ಶೇಖರಂ ಹರಿಪಾದ ಸರನೀರುಹೋತ್ತಂಸಂ ಸರಸ್ವತೀಕ
25. ಣ್ಣಾವ ತಂಸಂ ವಿಕಳ ಕುಳ ನೃಪತಿ ಹೃದಯ ಸಂತಾಪಕರಂ ವಿವೇಕ ವಿದ್ಯಾಧರಂ ಭೃಗುಮತಾ
26. ಚಾಯ್ಕಂ ಮಂದರ ಧೈರ್ಯ ಕಾದಂಬ ಕುಳ ಕಮಳ ವಿಕಾಶನಾದಿತ್ಯಂ ವಿವಾತಿ ರಾಜ ತಾರಾಗಣ ತರುಣಾದಿ
27. ತ್ಯಂ ವಿಕ್ರಮಪ್ರಕ್ರಮ ಕಿಶೋರ ಕಣ್ಣೀರವಂ ಕಾದಂಬ ಕಣ್ಣೀರವಂ ಪೂಗಧಿಕ ಮಾನಿನೀ ಮದಹರಿಪು
28. ಳಕ ರಾಟವಧೂಟಿ ಧಾಳ ಲೀಲಾ ತಿಳಕಂ ಬಿರುದತ್ತಿಣೇಶ್ವರಂ ಹಯಶಿಖೋತ್ತಂ ತೂಗಿತು
29. ತ್ತಿಡುವ ಬಿರುದರ ಪೆಣ್ಣರ ಗಣ್ಣಂ ಗಣ್ಣ ತರಣ್ಣಂ ಆರಿ ಬಿರ ದರ ಬಾಯೊಳೆನುರಿಗೆಯಂ ಕಿಹುಪು
30. ವಂ ದೊಡ್ಡಂಕಂಬಡಿವ ಗೀತ ಪ್ರಗೀತಂ ಗೇಯ ವಿನೋದಂ ನಿಜಕುಳೋತ್ತಂಗೆ ಶ್ರೀ ಮದೆಹಿಯಂಗದೇ
31. ಮೃಗಂಜೀಯಾತ್ || ಕನ್ದ || ಗಂಗೆಗಡ್ಡುಳನೊರೆಗಂ ತಿಂಗಳ ಬೆಳ್ಳಿಂಗ ವೊದವಲಡಕಿರೈಳ್ವಿಂ
32. ಸಂಗಳನಿ ತೀವಿದತ್ತಿಹಿಯಂಗನ ಜಸಮುಳ ಧುವನಾಂತರದೊಳು || ನಟ ನಿಟೀಕ್ಷಣಾ
33. ಗ್ಗಿನಿಗಣಂಗಣ ಮುಪ್ಪಳ ಕೀರ್ತಿ ಪಾಣ್ಣುರ ಧೂ ಕುರುಳು ಜಡೆಯಾಗೆ ಜಗಕ್ಕೆ
34. ದೇವನಾದು ಬಿರುದ ತ್ರಿಣೇಶ್ವ ನೆಮಗೀ ಕೊಣ್ಣ ಕುನ್ಯಾನ್ಯೆಯೇ
35. ತ್ತನ್ನೆ ವಿವ್ಯಾತೆ ದೇಸಿಗೇ ಗಣಿ ರವಿಚಂದ್ರಾಬ್ಬ ಸೈ ಯಮ ನಿಯಮ
36. ಸ್ವಾಧ್ಯಾಯ ಪರಾಣಿಯರಪ್ಪ ಮಾಡವೆಗ್ನಿಯ ತಾವರೆಯ ಕೆಹಿಯ ಕೆಳಗ
37. ಣ ಆದನ ಮಣ್ಣಂ ಧಾರಾಪೂರ್ವಕಂ ಕೊಟ್ಟಿರ ಡಾಳುಕ್ಕ ವಿಕ್ರಮ ಕಾಲದ ತಿಂನ ಧಾತುಸುವತ್ಸರದ ಕಾರ್ತಿಕನ
38. ನ್ನೀಸ್ತರದಪ್ಪಮಿ ಯನ್ತ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಸ್ತದತ್ತಾಂ ಪರ ದತ್ತಾಂ ವಾ ಯೋಹರೇತಿ ವನುಂಧರಾಂ
ಪಷ್ಕರ್ಪರ್ಪ
39. ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಮಿ ||

Transliteration.

1. śrīmad Eṇeyamga-dēvara Asavabbara[si] māḍisida basadi mangala mahā śrī
2. svasti samasta-surāsura-mastaka-maṇi-makuṭa-raśmi-ramjita-charaṇa-pra-
stuta- Jinēndra-śāsana-
3. m astu chiram sakala-bhavya-chandra-janānām || bhādrām astu Jinaśāsanāya
sambhadratām prati-
4. vidhāna-hētavē anya-vādi- madahāsti- mastaka-sphāṭanāya ghaṭanē
paṭiyasē ||
5. Jayavarmanam mudadinḍam ilḍu niyatam Paṭṭaligeyam rājyalilēyin ā-
lḍ unnatiyin manam-
6. golisi vidviṣṭa-brajaḥk eyde bhṭtiyan itt āyaman appukeydu chalamam
kaikōḍu lōka-prasi-
7. ddhiyutam māḍidan āvagan nile Kadambāmnāya-vikhyātiyam || śrīmat-
Kadamba-vamśa-lalāmā-
8. vani-nātharoḷage Raṇaki-kshitipam bhūma- parākraman enisidan ī mahiyōḷ
arāti-nṛipa-jayōda-
9. yadinḍam || ātana magan amalagunōpētan atiprabala-jalāda-ghana-pavana-
n enipp ātata- ya-



TUMRADEVANAHALLI STONE INSCRIPTION OF THE KADAMBA CHIEF
YERBYANGA (p. 145).

Mysore Archaeological Survey.]

10. sôvilâsa- vinûtatageḍeyâgi negalḍa kali Hriduva-nṛipam || tat-taneyan
atula-balan udvirtta-ripu-
11. kshitipa-kudhara-vajram dhîrôḍarttanene negalḍan akutiḷa-chittam Pôchâyi
nûtapûtam Bûta ||
12. âtamge putti baḷavad-arâti-mahtibhujaraniridu geld armmino| urvviḷame
pogaḷe tōridan âta-
13. ta-sitakîrtti nosala-kannam Chiṇṇa || ene negalḍa Chiṇṇa-nṛipatiḡam
anavadya-latâṃgi Suggiyabbarasiga-
14. m urvvinadosage putte puttida taneyan ati-prakata-vishada-yaṣan Eṛeyam-
ga akkara negalḍa nṛi-
15. paratnan Âlvaran ervveṭṭe bhitiyim bandu pogaḷe tannan avara Paṭṭi-
yoḍeyanam peragikki kâḍunind Âlvaranam bageyad-
16. ânt ari-sēneyan ôḍisi geld armminesakadiṃ sindhujaṃgam migil udagra-
baḷâvalēpanam bhujâḍanḍan i Nanni-mârttanḍadēva ||
17. maled idiranânta Chôḷika-balam ettidodântum adirad Eṛeyamgana dô-
rvvaḷa-dalavan évogaḷvudo Jakkaladēvanan eyde
18. kâdukaḷipida chalamam || antu negalḍ-Eṛega-nṛipatiḡ anantasukhâspade-
yenippa Yēchâmbikegam Kantuvenippa
19. Chiṇṇam kântam puttidan udâra-tējônîlaya || puttaloḍam ninnaye pesa-
ritṭapar i jagada manujar endoḍe pesarom-
20. diṭṭalamâḍade kolgu Paṭṭaliḡeya Chiṇṇanemba bhayarasadimḍam || âtamge
vuttidam vikhyâtita-sitakîr-
21. tti negalḍa gaṇḍa-taramḍam bhûṭaḷake Kâlpa-vriksha-samôpētan enippa
dâni Yeregamahtîsa
22. svasti samadhigata-paṇchamahâśabda mahâmaṇḍaḷesvaram Banavâsi-
puravarâdhîśvaram Kâḍamba-
23. Chakrêśvaram nudâra-Mahêśvaram nubhaya-baḷagaṇḍam nanni-mârt-
tanḍa tanagilladivam kargga-Sahâdê-
24. vam mâninîmanôhara Hara-charaṇasêkharam Haripâda-sarasiruhôttamam
Sarsvatî-ka-
25. rṇâvataṃsam vikaḷakuḷa-nṛipati-hṛidaya-saṃtâpakaram vivêka-vidyâdha-
ram Bhṛigu-matâ-
26. chârîyam mandara-dhairyya Kâḍamba-kuḷakamaḷa-vikâsanâdityam vijâti-
râja-târâgaṇa-taruṇâdi-
27. tyam vikrama-prakrama-kisôra-kaṇṭhiravam Kâḍamba-kaṇṭhiravam mâ-
gadhika-mâninî-madahaṛishapu-
28. ḷaka Lâṭa-vadhûṭi-bhâḷa-lilâ-tiḷakam biruda-tripētram haya-Śaḷihôtram tû-
gitu-
29. ttiḍuva birudara-peṇḍira-gaṇḍam gaṇḍa-taraṇḍam ari-birudara-bâyōḷe suri-
geyam kirupu-

30. va doddamkambadiva gitapragitam gēya-vinōdam nijakuḷōttunga śrīmad
Ereyamgadê-
31. va sthiram jīyât || kanda || Gange-gaḍalgaḷa noregam timgaḷa beḷpinḡa-
m odaval aḍakilvelpin
32. saṃgaḷisi tividatt Ereyamgana jasaṃ akhila-bhuvanāṃtaradoḷu || naṭa-
niṭalēkshaṇā-
33. gñi urigaṇaṃgaṇam njaḷa-kirti-pāṇḍura-bhū kuruḷu
jaḍe-yāge jagakke
34. dēvanād-aribiruda-tripētran emagi Koṇḍakundānvayō-
35. tpaunē vikhyāte Dēsigē-gaṇe Ravichandrākhyasai
yama-niyama-
36. svādhyāya-parāṇeyarappa Māchavegantiya Tāvareyakere-
ya keḷaga-
37. ṇa āḍanamaṇṇaṃ dhārāpūrvvakam koṭṭar Chāḷukya vikrama kālada 21 ne
Dhātu-saṃvatsarada Kārttika Na-
38. ndisvaradashtami-yandu maṃgaḷa mahā śrī ava-dattām para-dattām vā
yō harēti vasumdharaṃ shashtir-vvarsha-
39. sahasrāṇi vištāyāṃ jāyatē krimi ||

Translation.

Line 1.

Asavabbarasi, (queen of) the illustrious Ereyangadēvar, got this basadi built-
Good Fortune :—

Lines 2—4.

Be it well. May the śāsana of Jinēndra, whose feet are brilliant from the rays
of jewelled diadems on the heads of all the gods and demons remain for ever for the
good of all the people who are the moons the *bhavyas* (good Jainas).

May good fortune befall Jina-śāsana which is the cause of bringing great happi-
ness and which is strong in breaking the heads of the rutting elephants the hostile
disputants.

Lines 5—22.

Jayavarma ruled with happiness and royal sport *paṭṭalige* (a town called
Paṭṭalige?) delighting the minds of all with the excellence of his administration
and causing great fear to the assemblage of his enemies and possessing great revenue
and ever resolute in his aims and thus made the name of Kadambāmnāya (Kadamba
family) live for ever famous all over the world.

Among the kings who were the ornaments of the Kadamba family was the king
Raṇaki famed for his terrible prowess and victorious over all the hostile kings
on earth.

His son was the heroic king Hṛiduva possessed of spotless character, a whirlwind to the clouds the powerful, a receptacle of great fame.

His son was Bûta, endowed with matchless strength, a thunderbolt to the mountains the proud kings, noble hero (dhirôdattan), guileless in mind, and *Pochâ-ginûtapûta* (praised by Pôchâyi and pure).

To him was born Chinna who piercing and defeating with great force the powerful hostile kings and possessing wide-spread white fame showed an eye in the forehead appeared like Rudra to the praise of the whole earth.

To the famous king Chinna and Suggiyabharasi of spotless creeper-like body was born to their great joy a son Eṛeyanga with pure fame spread far and wide.

Akkara : When the famous Nṛiparatua (king Ratua) routed the Ālvars and they went in fear and praised him (Eṛeyanga), he kept their Paṭṭiyodeya behind and without caring for the Ālvar he fought, drove away the hostile army, obtained victory and by the force of his prowess he surpassed Sindhuja (Saindhava?) and his arms shone with great prowess :—Such was Nannimartāṇḍadēva.

When the troops of Chôlika full of pride opposed him and fell on him Eṛeyanga did not tremble. How shall I praise the force of his arms and his determination (chala) when he fully protected Jakkaladēva and sent him (in safety) ?

Thus famous, king Eṛega got by his wife Yêchâmbike, full of happiness, a son Chinna who was an abode of great glory and resembled Cupid (Kantu).

As soon as children are born, men in the world might call them by your name, Chinna (boy). But they are afraid to name them so lest the name being adopted largely Chinna of Paṭṭalige might kill them ?

To him was born king Eṛega with his fame spread everywhere and cool (not causing torment to others), a receptacle (karaṇḍa) of bravery and liberal in his gifts like a Kalpa-vṛiksha on earth.

Lines 22—31.

Be it well. May the illustrious Eṛeyangadēva prosper for ever :—Obtainer of the five great sounds, mahâmaṇḍalêśvara, lord of the excellent city of Banavâsi, emperor among the Kâḍambas, a Mahêśvara in liberality, champion to both the armies, a sun in truth, liberal in gifts without sparing any for himself, a Sabadēva in sword, delighter of women, an ornament at the feet of Hara, a jewel at the lotus feet of Hari, an ear-ornament of Sarasvati, tormentor of the hearts of wicked kings, Vidyâdhara in wisdom, an expert in Bhṛigu's system, endowed with the courage of Mandara, a sun in expanding the lotus the Kâḍambakuḷa, a young sun for the multitude of stars the low-born kings, a lion cub in growing strength, lion of Kâḍambas, causer of great happiness to the wives of bards, sportive ornament for the forehead of the women of Lâṭa, a Rudra to the titled, a Śâlihôtra to horses, a champion to the wives of the titled who rock the food they swallow, a cup of heroism, thruster of sword into the mouths of the titled opponents, smiter in great battles,

delighter in music instrumental and vocal, lofty in his lineage, the illustrious Ereyan-gadēva:—may he prosper for ever:—

Lines 31—34.

The fame of Ereyanga enveloped all the world whiter than the foam of the Ganges and seas, and the moon-light. May the Rudra to the titled enemies bring [happiness to] us—with the fire dancing in his eye on the forehead, with the whiteness of his brilliant glory, with the matted hair of the locks of [the wives of his enemies], with his mastery of the world:—

Lines 34—39.

✓ In the Dēśiga-gaṇa of Koṇḍakundānvaya was from the guru Ravichandra:—

Engaged in control of passions, self-discipline and holy studies, Māchaveganti gave away with pouring of water land to the extent of āḍana-maṇṇu below the Tāvareya-kere (lotus tank) on the Nandiśvara-Ashtami day of Kārtika in the year Dhātu, 21st year of Chālukya Vikrama era.

Good Fortune.

He who takes away land given by oneself or by others will be born as a worm in ordure for sixty thousand years.

Note.

FIND SPOT.

This stone inscription was found standing at a short distance from the village Tumbadēvanahaḷḷi in the midst of the ruins of a Jaina basti. Some of the walls of the Basti are now standing and all round is a thick growth of vegetation. A few stone images of Jina are also found.

DESCRIPTION.

The inscription stone is about 4 feet high and 2½ feet broad. Above is an arch in which the first line is engraved. Below is the main inscription.

CONNECTED RECORDS.

Inscriptions belonging to Kadamba chiefs in the neighbourhood but not in any way connected with our inscription are:—

- (1) E. C. V, Manjarabad 18 of Dayasimha.
- (2) E. C. V, Manjarabad 53, etc., of Nītimahārāja.

PALEOGRAPHY.

The characters are well-carved and belong to the late Chalukya or early Hoysala type. They are not roundish like the Hoysala but cursive like the Chalukya records of Yewur (E. I., Vol. XII, p. 274). The letters on the arch are too small at the end and can be read with difficulty. At the bottom of the inscription several letters are lost at the end of each line as they are chipped off. The characters belong to the Kannaḍa group.

LANGUAGE.

The language is Kannada with the exception of two Sanskrit stanzas at the beginning in praise of Jina-śāsana and an imprecatory verse at the end in Sanskrit. The Kannada used belongs to the class called Middle Kannada. The old letter *l* is used in the record. Forms like *iḷḍu* (line 5), *arimnu* (line 16) which are not met with in the literature of the period are found sparingly. Mistakes in orthography are also met with though on the whole the orthography is good. Thus *udvitta* is used for *udvitta*, *śāśana* is used for *śāsana*.

AUTHORSHIP.

The names of the engraver and composer of the grant are not given in the record.

PURPOSE.

✓The main purpose of the record is to give the name of the person (Asavabbarasi, queen of the Kadamba chief Ereyangadēva) who built the Jaina basti in which it stands. Further it records the gift of some wet land (*Āḍana-maṇṇu*) below Tāvareyakere for the basti by a female called Māchave-ganti, disciple of the Jaina guru Ravichandra. Incidentally it contains the genealogy of Ereyanga, the Kadamba chief.

GEOGRAPHY.

Paṭṭalige seems to be named as the capital of these Kadamba chiefs. But it cannot be identified. Similarly, Tāvareyakere tank below which some land was granted cannot be identified.

DATE.

The date is given as Chāḷukya Vikrama year 21, Dhātu sam., Kārtika Aṣṭami. Chāḷukya Vikrama Era began in 1076 and 21st year of this era corresponds to 1096 A.D. which is the cyclic year Dhātu. Kārtika of this year began on the 20th October and ended on the 17th November. The tithi Nandīśvaradaśami given cannot be easily identified. Probably it indicates śuddha aṣṭami. If so Kārtika śuddha aṣṭami of the year Dhātu is equivalent to the 27th October 1096 A.D., a Monday.

No other details of dating are given.

HISTORY.

This gives the genealogy of a branch of the later Kadamba kings who ruled in Bayalnāḍ (Manjarabad and Belur taluks). The only titles to distinguish them as Kadambas are: Banavāsi-puravarādhīśvara and Kadamba-chakrēśvara (line 22). It is stated in lines 14-16 that Nṛiparatna attacked Āḷvara and Ereyanga gave shelter to Āḷvara. Similarly, in line 17 it is stated that Ereyanga gave shelter to Jakkaladēva against Chōḷika-bala (Chōḷa army). It is not however easy to identify these Nṛiparatna, Āḷvara, and Jakkaladēva.

The genealogy of this branch of the Kadambas is as follows:—Jayavarma founder: King Ranaki: Hriduva his son: his son Bûta: his son Chinna: Chinna's son by Suggiyabbe, Ereyanga. Ereyanga's queen is Asavabharasi.

✓ Regarding the religion of Ereyanga, we learn that his queen was probably a Jaina who built the basti at Tumbadêvanahalli. He himself was a devotee both of Vishnu and Siva.

From the mention of the Châlukya Vikrama Era it may be assumed that the Kadamba chief was a subordinate of the Châlukyas as several other later Kadamba kings were and that in the wars between the Châlukyas and Chôlas which were common at this time the Kadambas naturally fought against the Chôlas.

38

At the same place, on the pedestal of a Jaina image Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬೈಸವಿಗ್ರಹದ ಬೀದದಲ್ಲಿ.
ಬಸ[ದಿಗೆ] ಬಾಸವುರಾದೆ ಬಿಟ್ಟ ಗ ೨, ಭತ್ತ ೫೦.

Transliteration.

1. Basa[dige] Bâsavurade biṭṭa ga 2, bhatta 50.

Translation.

To the basadi are granted at Basavura 2 gadyâṇas and 50 measures of paddy.

Note.

Some paddy and money seem to have been granted at Bâsavura for the basadi at Tumbadêvanahalli referred to in the previous record. This inscription is engraved on the pedestal of a Jaina image at the place. The characters seem to belong to the 11th century and the record is probably of the same period as the previous epigraph.

No date is given nor is any king named in this.

39

MANJARABAD TALUK.

At the village Bekkanahalli in the hobli of Yasalûru Taluk, on a slab set up in a rice field to the east.

Size 7' × 3'.

Kannada language and characters.

ಮಂಜರಾಬಾದು ತಾಲ್ಲೂಕು ಯಸೂರು ಹೋಬಳಿ ಬೆಕ್ಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಪೂರ್ವದಲ್ಲಿ ಹೆಚ್ಚಿದ ಪಕ್ಕದ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7' × 3'.

1. ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ
2. ರಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭಮೂ
3. ಲಕ್ಷ್ಮಂದಾಯ ಶಂಭವೆ | ವಿಜಯನಂವತ್ಸರದ ಕಾರ್ತಿಕ

4. ಸುದಂ ಬು ಶ್ರೀಮಂಮಾಹಾರಾಜದೇವರಾಯ ಮಹಾ
5. ರಾಯರು ಸುಖಸಾಂಬ್ರಾಜ್ಯವ ನಾಳುತಿ ಹೆಕಾಲದಲಿ
6. ಕೆವ್ವದ ಯೀಶ್ವರ ದೇವರ ಮಕ್ಕಳು ಚಿಕ ವಿಜ್ಞಾನಗಳ
7. ಮಕ್ಕಳು ಮಾದಂಜಿಗಳು ರಾಯನಮುದ್ರದ ಮಾಳಿಗೆಯ
8. ಮಲ್ಲಿನಾಥದೇವಗಳ ಮಕ್ಕಳು ಮಂಜಿನಾಥದೇವರವರಿಗೆ
9. ಮಠಮಾನ್ಯ ಧರ್ಮ [ವಾ]ಗಿ ಕೊಟ್ಟ ದುರ್ಗಾಪುರದ ಸಾಸನ ನಮಗೆ ನಾ
10. ಯಕತನಕೆ ಕೊಟ್ಟಿದ ಗೊದುಮರೆನಾಡ ಬೆಟ್ಟದೊಳಗಣ ನಾಲ್ಕು
11. ಊರಭಾಗೆಯ ದೆಕ್ಕಿನಹಳೆಯನೂ ಆ ನಂಮತಾಯಿರರಾದ
12. ಗೌರಾದೇವಿಯರ ಹೆಸರಲೂ ಬಿಟ್ಟು ಗೌರಾಪುರಸ್ತಳವಾ
13. ದ ಆ ಗ್ರಾಮಕ್ಕೆ ಸುಲುವ ಚತುಸ್ಸೀಮೆಯೊಳಗುಳ್ಳ ಗದ್ದೆ ಬೆದ್ದಲು
14. ಕೋಟಮಾರ ಕಟ್ಟು ಗುತ್ತಿಗೆ ಕೊಡೆಯಲಿ ಬಾಲೆ ನಿಧಿನಿಕ್ಷೇಪ ಜಳಪಾ
15. ಶಾಣಸಿದ್ಧಸಾಧ್ಯಯಕ್ಷಿಣಿ ಆಗಾಮಿ ಅಪ್ಪಬೋಗ ತೇಜಸ್ವಾಮ್ಯವನೂ
16. ಅಗುಮಾಡಿಕೊಂಡು ಆ ಚಂದ್ರಾರ್ಕ್ಯಸ್ತಯಿಯಾಗಿ ಬೋಗಿಸುವಂಥವರು ಮಾ
17. ಳಿಗೆಯ ಮಲ್ಲಿನಾಥದೇವಗಳ ಮಕ್ಕಳು ಮಂಜಿನಾಥದೇವಗಳು ಭೋ
18. ಗಿಸುವಂತಾಗಿ ಆ ಸ್ತಳದವರನು ಒಡಂಬಡಿಸಿ ಕೊಟ್ಟಪುರವರ್ಗ
19. ಸ್ವದತ್ತಂಪರದತ್ತಂ ವಾ ಯೋಹರೇತು ಮನುಂಧರಾ ಪಪ್ಪಿರ್ವರು
20. ಪ ಸಹಸ್ರಾಣಿ ಯವ್ವಾಯಾಂ ಪಾಯಕೆ ಕ್ರಿಮಿ || ಯಥರ್ಮವಪಾ
21. ಲಸದೆ ಯದ್ವವಂಗೆ ಗಂಗೆಯ ತಡಿಯಲು ಬ್ರಾಹ್ಮಣರಕೊಂಡ
22. ಪಾಪ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. namas tunga-sirās-chunphi-chandra-chāma-
2. ra-chārave trailōkyā-nagarā-rambha-mū-
3. lastambhāya Śāmbhave | Vijaya-saṁvatsarada Kartika
4. suda 1 Bu śrīman mahārāja Dēvarāya mahā-
5. rāyaru sukha-sāmbhājyavanāḷuttiha kāladali
6. Teppada Yīśvaradēvara makkaḷu Chikavijēnagaḷa
7. makkaḷu Mādamnagaḷu Rāyasamudrada Māligeya
8. Mallināthadēvagaḷa makkaḷu Manjinātha-dēvaravarige
9. maṭha-mānya-dharmma[vā]gi koṭṭa Durgāpurada sāsana namage nā-
10. yakatanake koṭṭida Godumalenāḍa beṭṭadolagaṇa nālku
11. ūrabhāgeya Bekkinahaliyanū ā namma tāyirarāḍa
12. Gaurādēviyara hesaralū biṭṭu Gaurāpura-stalavā-
13. da ā-grāmakke saluva chatu-sīme-yoḷaguḷḷa gadde beddalu
14. tōṭa māra kaṭṭuguttage koḍe yile bāle nidhi nikshēpa jaḷa pā-
15. śāṇa siddha sādhyā yakshīṇi agāmi ashta-bhōga tējasvāmyavanū
16. Agumāḍikonḍu āchandrārka-stayī-vāgi bōgisuvamthavaru Mā-
17. ligeya Mallināthadēvagaḷa makkaḷu Nanjinātha-dēvagaḷu bhō-
18. gisuvamṭāgi ā-staladavarannu oḍambaḍisi koṭṭa puravarga
19. sva-dattam para-dattam vā yō harētu vasumdhārā shasṭir varu-

20. sha- sabaśrāṇi yisṭāyāṃ jāyate krimi || yi-dharmava pā-
 21. lisadeyiddavaṃge Gaṃgeya taḍiyatu Brāhmaṇa koṃḍa
 22. pāpa śrī śrī śrī.

Translation.

Praise of Sambhu. On Wednesday 1st lunar day of the bright half of Kārtika in the year Vijaya, while the illustrious mahārāja Dēvarāya-mahārāya was ruling a happy kingdom:—Māḍapuā, son of Chikavijaya, who was the son of Teppada Īśvaraḍēva granted the village Durgāpura as *maṭha-mānya-dharma* (rent free grant given to a matt) to Manjināthadēva, son of Māḷigeya Mallināthadēva of Rāya-samudra:—

The village Bekkinanallī forming part of the four villages in the hill of Godu-malenāḍ which had been given to us for the office of nāyaka we give away in the name of our mother Gaurāḍēvi and re-name it as Gaurāpura. It is given away as puravarga after obtaining the consent of the inhabitants thereof with all the eight rights of possession and enjoyment including wet lands and dry lands within the four boundaries of the village as also the gardens, trees, *kaṭṭuguttige*, *koḍeyile* (betel creeper), plantains, treasure on the surface and underground, water courses, minerals, actualities and possibilities, imperishables, futures, for the enjoyment of Nanjināthadēva, son of Māḷigeya Mallināthadēva to last for as long as the moon, sun and stars endure.

He who takes away land given away by oneself or by others will be born as a worm in ordure for sixty thousand years. He who does not protect this charity will incur the sin of killing Brahmans on the banks of the Ganges. Good fortune.

Note.

This records the gift of the village Bekkanahalli re-named Gaurāpura by Māḍappa to a Viraśaiva Guru Manjināthadēva of Rāyasamudra for the maintenance of his matt during the reign of Dēvarāya-mahārāya, evidently Dēvarāya I of Vijayanagar. No Śaka year is given in the grant but the cyclic year Vijaya and the tithi Kārtika śu 1 and the weekday Budhavāra are given. Since the year Vijaya in the reign of Dēvarāya I coincided with 1413 A.D. the date given may be taken as equivalent to 25th October 1413 A.D. which is a Wednesday as stated in the grant.

40

At the village Dinḍagūr in the hobli of Channarayapaṭṇa, on a rock near the road to the south-west of the village.

Kannda language and characters.

ಚನ್ನರಾಯಪಟ್ಟಣದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ದಿಂಡಗೂರಿನ ನೈರುತ್ಯದಿಕ್ಕಿನ ದಾರಿಯ ಮಗ್ಗುಲ್ಲ ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಂ ನಮಸ್ತುಂಗಿರಿತುಂಬಿಚಂದ್ರಚಾಮರವರವೆ || ಕೃತಿ.
2. ಂ ರೋಕ್ಕನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೆ ||

3. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯಾಯ ಶಾಲವಾಹನಶಕ ವರತ ಸಾವಿರದನಾ.

4. [ನೂಕ] ಮೂವತ್ತೈದನೆಯ ನವ.

Note.

This contains the usual verse in praise of Sambhu and the date 1435th year of the Śālivāhana era. Nothing more is contained in the record. The year corresponds to 1513 A.D.

41

At the village Nuggehalli in the hobli of Nuggehalli, on the lintel of the main doorway of the Lakshminarasimha temple.

Size 7' × 10'.

Kannada language and characters.

ಚನ್ನರಾಯಪಟ್ಟಣ ತಾಲ್ಲೂಕು ನುಗ್ಗೆಹಳ್ಳಿ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲರುವ ಲಕ್ಷ್ಮೀನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಬಾಗಿಲವಾಡದ ಮೇಲಿರುವ ಅಡ್ಡಗಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7' × 10'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯಾಯ ಶಕವರುಷ

೧೩೫೬ ಸಂಧುವತ್ಸರಮಾನಕೆನುಲುವ ಆನಂದ ಸಂವತ್ಸರದ ಮಾಘ ಬ ೫ ಅಲು ಶ್ರೀಮಂನು ಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವ

2. ರ ಶ್ರೀವೀರಪ್ರತಾಪ ದೇವರಾಯ ಮಹಾರಾಯರೂ ವಿಜಯಾನಗರಿಯಾ ನೆರೆವೀಡಿನೊಳೂ ಸುಖರಾಜ್ಯಂಗೆಯುವಲ್ಲಿ ಶ್ರೀಮಂನು ಹಾ ಮೂವರು ರಾಯರಗಂಡ ಕಿರಿಯ ಕಟ್ಟಿಗೆಯ

3. ಅವುಕಿಯ ನಾಯಕರ ಮಕ್ಕಳು ಕಟ್ಟಿಗೆಯ ಗುಂಡಪ್ಪನಾಯಕರೂ ವಿಜಯ ಸೋಮನಾಥಪುರವಾದ ನುಗ್ಗೆಯ ಹಳ್ಳಿಯ ನಾಡನಾಳುವಲ್ಲಿ ಆರಮನೆಯ ಅಧಿಕಾರಿ ತ್ವಲಕೆತ್ತಲವಾದಿ ತ್ವಲದಂ

4. ಕಮಲ್ಲ ಯಲಹಕನಾಡ ಪ್ರಭುಜಾಲದ ಭೀಮಿಸ್ವಾಮಿಯರ ಮಕ್ಕಳು ಬಿಕ್ಕಭೀಮಂಜನೂ ನುಗ್ಗೆಯಹಳ್ಳಿಯನಾಡ ಅಧಿಕಾರವನಾಳುವಲ್ಲಿ ಆನಂದ ಸಂವತ್ಸರ ಮಾಘ ಬ ೫ ಅಲು ಹಸ್ತನಕ್ಷತ್ರದಲೂ

5. ಶ್ರೀಪ್ರಸನ್ನಕೀಶವದೇವರು ನಾರಸಿಂಹದೇವರು ಗೋಪಾಲದೇವರು ಬಿಜಯಂಗೆಯುವ ದೇವರುಗಳಿಗೆ ಸಂಪ್ರೀ ಕ್ಷಣಿಯನೂ ಮಾಡಿಸಿದನು.

Transliteration.

1. svasti śrī jayābhudaya s'aka varuṣa 1356 saṃdu varttamānake saluva Ānanda-saṃvatsarada Māgha ba 5 Ā lu śrīmaṇṇ mahā-rājādhirāja rāja-paramēs'va-

2. ra śrī virapratāpa Dēvarāya-mahā-rāyarū Vijayānagariyā neleviḍinolū sukha-rājyaṇ geyivalli śrīmaṇṇ mahā-mūvaru-rāyara-gaṇḍa Hirīya Kattigeya

3. Āvutīyanāyakara makkaḷu Kattigeya Guṇḍappanāyakarū Vijaya-Sōmanātha-puravāda Nuggiyahalliya nāḍaṇ āḷuvalli Aramaneya adhikāri tsalake tsalavādi tsaladam-

4. kamalla Yalshaka-nāḍa prabhu Jālada Bhimiseṭṭiyara makkaḷu Chikka Bhīmaṇṇanū Nuggiyahalliya nāḍa adhikārava-naḷuvalli Ānanda-saṃvatsara Māgha ba 5 Ā lu Hasta-nakṣatradalū

5. śrī Prasanna Kēśavadēvaru Nārasiṃhadēvaru Gōpāla-dēvaru bijayaṃ-
geyva dēvaruḡalige saṃprōkshaṇeyanū māḡisidanu

Translation.

Be it well. In the prosperous Śaka year 1356, the year Ānanda, on Sunday 5th lunar day of the dark half of Māgha :—

While the mahārājādhirāja, rāja-paramēśvara śrī Virapratāpa Dēvarāya-maharāya was ruling in peace at the capital Vijayanagari :—

When the champion over three kings, Kaṭṭigeṃya Guṇḍappa Nāyaka, son of Hiriya Kaṭṭigeṃya Āvutiya Nāyaka was ruling Nuggihalḡi-nāḡ :—

While the palace official (adhikāri), keeper of his word (tsalavādi or chhalavādi?), conqueror in a moving battle, *prabhu* of Yelahakanāḡ, Jālada Bhīmissetti's son Chikka Bhīmaṇṇa was ruling the *nāḡ* of Nuggiyahallī :—

On Sunday 5th lunar day of the dark half of Māgha in the year Ānanda with the Hasta constellation, he performed *saṃprōkshaṇam* for the processional images of Prasannakēśava, Nārasiṃha and Gōpāla.

Note.

This records the ceremonial purification of certain images in the Nrisimha temple at Nuggihalḡi by Chikka Bhīmaṇṇa, *prabhu* of Nuggiyahallī during the rule of the Nuggihalḡi-nāḡ chief Kaṭṭigeṃya Guṇḍappa Nāyaka, a subordinate of the Vijayanagar king Dēvarāya II.

The date of the record is given as Ś1356 Ānanda sam. Māgha ba 5. This date corresponds to 19th January 1435 A.D., a Wednesday and not Sunday as stated in the grant.

An inscription of the same nature referring to the same reign of Dēvarāya and the same officer Chikka Bhīmaṇṇa is found in the Sadāśiva temple at the same village Nuggiyahallī. (*See* E. C. V, Channarāyapaṭṇa 241 of Ś'1354).

Nuggiyahallī is called Vijaya-Sōmanāthapura in the present as well as the above record referred to. (*See* also another record at the same place dated 1249 A.D., Channarāyapaṭṇa 238.)

MYSORE DISTRICT INSCRIPTIONS.

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MYSORE TALUK.

A sannad belonging to the Ahōbala Matt at Mysore produced by Mr. Ananta-rangachar, Pandit, Oriental Library, Mysore, on behalf of the Agent, Ahōbala Matt.

Kannada language and characters.

ಮೈಸೂರಲ್ಲಿರುವ ಅಹೋಬಿಲಮಠದ ಏಜಂಟರು, ಒರಿಯಂಟಲ್ ರೈವರಿಯ ಪಂಡಿತರಾದ ಶ್ರೀಮಾನ್ ಎ. ಅನಂತರಂಗಾಚಾರ್ಯರವರ ಮೂಲಕ ಹಾಜರಾದ ನನ್ನದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

(ಮೇಲ್ಕಂಡ ಪಾರ್ಸಿ ಅಕ್ಷರದ ಮೊಹರೆ.)

1. ಶ್ರೀಕಂಠಾಚ್ಯುತ ಪದ್ಮಜಾದಿ ದಿವ್ಯಪದ್ಮಕೋಶ ತೇಜಃಪಟಾ
2. ಸಂಧೂತಾಮತಿಭೀಷಣ ಪ್ರಹರಣ ಪ್ರೋದ್ವಾಸಿ ಬಾಹಾಪುಕಾಂ ಗರ್ಜಾತ್ಪತ್ತಿರಿ
3. ಥ ದೈತ್ಯಪಾತಿತಮಹಾಶೂರಾಂ ತ್ರಿರೋಕಿ ಭಯ ಪ್ರೋದ್ವಾಸಿ ವ್ರತ ದೀ
4. ಕ್ಷಿತಾಂ ದಗವೇಕಿಂ ಚಾಮುಂಡಿಕಾಮಾಶ್ರಯೇ || ನಿರಾನಂ ಸಿದ್ಧಿನಾಂ ನಿಬಿ
5. ರ ಜಗತಾಂ ಮೂಲಮನುಷಂ ಪ್ರಮಾಣಂ ರೋಕಾನಾಂ ಪ್ರಣಯಪದ
6. ಮ ಪಾತ್ರಾತ್ಯಗಿರಾಂ | ಪರಂ ವಸ್ತು ಶ್ರೀಮತ್ಪರಮಕರಣಾಸಾರಭರಿ
7. ತಂ ಪ್ರಮೋದಾನನ್ಯಾಕಂ ದಶತು ಭವತಾಮಪ್ಯವಿಕಲಂ || ಹರೇರ್ಲೀಲಾ
8. ವರಾಹೇಶ್ವರಂಪ್ರಾಪ್ತದಂಡಶ್ವಪಾತುನಃ ಹೇಮಾದ್ರಿಕಲಕಾಯತ್ರ
- *9. ಧಾತ್ರೀ ಭತ್ತಶ್ರಿಯಂದಧೌ || ನಮಸ್ತೇಸ್ತು ವರಾಹಾಯ ಲೀಲಯೋ
10. ಧದಕೆ ಮಹೀಂ ಬುರಮಧ್ಯಗತೋಯಸ್ಯ ಮೇರಃ ಕಣಕಣಾಯತೆ ||
11. ಪಾತುಕ್ರೀಣಿ ಜಗತಿ ಸಂತತವ ಕೂಪಾರಾದ್ವರಾಮುದ್ಧರಕೆ ಕ್ರೀಡಾ
12. ಕೋಡಕಳೇಬರನ್ನಭಗವಾನ್ಯಸ್ಯ ತದಂಪ್ರಾಪ್ತಕುರೆ ಕೂರ್ಮಃ ಕಂದಕಿ
13. ನಾರಕಿ ದ್ವಿರಸನಃ ಪತ್ರಂತಿ ದಿಗಂತಿನೋ ಮೇರಃ ಕೋಶತಿ ಮೇದಿನೀ
14. ಜಲಜತಿ ವೋಮಾಪಿ ರೋಲಂಬತಿ || ನೃಸಿಸ್ತೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾ
15. ರವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೪೭ನೆ ಸಂದ ವರ್ತಮಾನ ಪಾರ್ಥಿವನಾ
16. ಮನಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶ್ರುತಿ ಶುಕ್ಲವಾರದಲ್ಲೂ || ಅತ್ತೇಯನ ಗೋ
17. ತ್ರದ ಆಶ್ವರಾಯನ ಸೂತ್ರದ ಮಹಾಪಾನುವರ್ತಿಗಳಾದ ಯಂ
18. ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡಯರವರ ಪಾತ್ರರಾದ ಚಾಮರಾಜವಡಯ
- *19. ರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮನ್ತಭೂಮಂಡಲಮಂಡನಾಯಮಾ
20. ನಸಿಖಲದೇಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪದನಂಪದವಿಷ್ಣುನಧೀ
21. ತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ವಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನ ಅಪಿ
22. ಕಲ ಸುಧಾಕರಕುಲಕ್ರಮಾಗತ ರಾಜಕ್ಷಿಪಾಲಪ್ರಮುಖ ನಿಬಿ
23. ರ ರಾಜಾದಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿಮಂಡರಾನುಭೂತ
24. ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾದಿರಾಜ ರಾಜಪರಮೇ
25. ಶ್ವರ ಪೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರಪತಿ ಬಿರುದಂತೆಂಬರ
- *26. ಗಂಡ ರೋಕೈಕವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂ
27. ಖಚಕ್ರಾಂಕುಶಕುಶಾರ ಮಕರಮತ್ಸ್ಯಶರಧಿಸಾಳ್ವಗಂಡಭೇರುಂಡಧ
28. ರಣೇವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯವೇಕ ಬಿರುದಾಂಕಿತ ಮ
29. ಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣ ರಾಜವಡಯರವರೂ ಶ್ರೀಮಠದ ಅಹೋಬಿಲ
30. ನೃಸಿಂಹಾದ್ವಾಲಬ್ಧ ಚತುಸ್ಸಪ್ತತಿಸಂಖ್ಯಾಕ ಸಿಂಹಾಸನಸ್ಥಾಯಿ
31. ಶ್ರೀವಃದೈತ್ಯವ್ಯವೂಧ್ಯದಧ್ಯಕ್ಷತ್ವಲಂಕೃತ ಶ್ರೀಮದ್ದೇವಮಾರ್ಗಪ್ರತಿ
32. ಪೂಪನಾಚಾರ್ಯ ಪರಮಹಂಸ ಪರಿವ್ರಾಜಿಕಾಚಾರ್ಯ ಸರ್ವತಂತ್ರ ಸ್ವ
33. ತಂತ್ರೋದಯ ವೇದಾಂತಾಚಾರ್ಯ ಶ್ರೀಧರವದ್ರಾಮಾನುಜ ಸಿಧಾಂ

* ಈ ಬಳಿ " ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನೂಜ ಕೃಷ್ಣರಾಜವಡೆರು " ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರೆ.

34. ತನಿರ್ಧಾರಣ ಸಾರ್ವಧೌಮ ಶ್ರೀಮದ ಆಹೋಬಲಮಲದ ಶ್ರೀಮತ್ಕೃಷ್ಣಾ
 35. ಒಕ್ಕೋಪ ಶ್ರೀರಂಗನಾಥಸ್ವಾಮಿಗಳವರಿಗೆ ಬರಹಿಕೊಟ್ಟ ಗ್ರಾಮ ಭೂದಾ
 36. ನಸಾದನಕ್ರಮವೆಂತೆಂದರೆ || ಶ್ರೀಮಲದ ಶ್ರೀಲಕ್ಷ್ಮೀನೃಸಿಂಹದೇವರವುಜಾನಿ
 37. ವೇದನ ದೀಪಾರಾಧನವುತ್ಪಾದಿಕೃಂಕರೈಗಳಿಗೆ ಶ್ರೀಮಲದಲ್ಲಿ ಮಾಡುವ ಬ್ರಾ
 38. ಹ್ಮಜನಂತರ್ಪಣೆ ಮುಂತಾದಕ್ಕೆ ಸಹಾ ಆಜ್ಞೆಕ್ಕಿಸಿ ಆಗತಕ್ಕ(ದು)ದ್ದು ಹೆಜರಲ್ಲೂ
 39. ತಿಳಿಪಡಿಸಿದ್ದರಿಂದಾ ಯೀಮಲದಲ್ಲಿ ಪೂಜಾಸಂತರ್ಪಣೆ ವುತ್ಪಾದಿಗಳೂ
 40. ನಿರಂತರದಲ್ಲಿ ನಡೆಯುತ್ಪ ಬಗ್ಗೆ ಸೋಸರೆ ತಾಲ್ಲು ಪೈಕಿ ಬಿನಕನಹಳಗ್ರಾಮ ಗಿ
 41. ಮೇಗನಹಳಗ್ರಾಮ ಗಿ ನಾಗಲಗೆರೆಗ್ರಾಮ ಗಿ ಯೀ ಮೂರು ಗ್ರಾಮಗಳನ್ನು
 42. ಹೆಜರು ದಿವಾಕರತೆರಿ ರೆಬದ ದಾಬರೆ ಮೇರಿಗೆಗ್ರಾಮದ ದೇರಿಗುಸಾಗವಳೀ
 43. ಬರದನ್ನು ಪರಾಂಮರಿಸಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಆಪ್ತನೊಟ್ಟಿರುವ ವಿವರಾ
 44. ೬೦೪೨೦ ಬಿನಕನಹಳ ಅನಲಗ್ರಾಮ ಗಿ ವಂದು ದಾಬರೆ ಗಿ ದೇರಿಗುಸ ಕಂಟೀ
 45. ರಾಯ ೬೨೪೦||೨ ಪೈಕಿ ವಜಾ ಜಾರಿಯನಾಮತ್ತಿ ೨೪||೩||೨
 46. ಕೈ ವಿವರಾ ದೇವಸ್ಥಾನ ೨ಕ್ಕೆ ೧೯ ಬಿಟಮಾನ್ಯ ಯಿಸಂ ೫ಕೆ ಗ್ರಾ
 47. ಮದಲ್ಲಿ ಜಿನಶಿಯಂದ ಸಹಾ ೨೨||೨||೨ ತೊಟ್ಟಿಲಾರಿ ಮಾನ್ಯ ೧೯೧
 48. ಅಂತು ಯಪ್ಪತುನಾಲ್ಕು ವರಹಾವು ಯೆಂಟುಹಣ ಹಾಗು ವೀಸ ಜಾ
 49. ತ್ತಾದೇರಿಗುಸಕಂಟೀರಾಯ ೬೦೨||೧||೦
 50. ೧||೦||೦||೦ ವಿಂಗಡ ಬಾಬು ಪಾದಿ ಮಗ ೦||೪||೦||೦ ಕಂಬಳ ಮಗ ೦||೧||

೬೦೪೨೦

51. ವಿವರಾ

೫೬೪||೧||೨

ತಾರಣಸಂವತ್ಸರದ ಸಾಗವಳೀ

೨೯||೦||೧||೨ ಲ್ಲನಾನು ಬಗೆ ಆ(ಐ)ಂದಾನಾಗವಳೀ ಆಗತಕ್ಕದ್ದು.

೬೦೪೨೦

52. ೩೫೪೦೦ ಪೇಗನಹಳ ಅನಲ ಗ್ರಾಮ ಗಿ ವಂದು ದಾಬರೆ ಗಿ ವಂದಕ್ಕೆ ಸಹ ದೇರಿಗುಸ ೩೫೪೦೦

53. ಪೈಕಿ ವಜಾಜಾರಿಯನಾಮತ್ತಿ ಚಕ್ರಮಾನ್ಯ ೧||೩ ಹದಿನೆಂ

54. ಟು ಹಣ ಜಾತಾಬಾಕಿ ದೇರಿಗುಸ ಕಂಟೀರಾಯ ೩೫೩೯೯೨

ವಿಂಗಡಬಾಬು ಕೆಂಪುನೂರು ಹೊಗೆಸೊಪ್ಪು ಸಹ ಕಂ | ೦||೩

೯೩

೦||೦

೩೫೪೦೦ ಕೈ

ವಿವರಾ ೩೪೨೯೦||೨ ತಾರಣಸಂವತ್ಸರದ ಸಾಗವಳೀ ೬೦೨೦೦ ಆಂದಾ ಸಾಗವಳೀ ಆಗತಕ್ಕಲ್ಪನಾನು ಬಗ್ಗೆ

೩೫೪೦೦

* ೪೫೧||೦ ನಾಗಲಗೆರೆ ಅನಲ ಗಿ ವಂದು ದಾಬರೆ ಗಿ ವಂದು ಕೆರೈ ಗಿ ವಂದಕ್ಕೆ ಸಹಾ

55. ದೇರಿಗುಸ ಕಂಟೀರಾಯ ೪೪||೩|| ಪೈಕಿ ವಜಾ ಜಾರಿಯನಾಮತ್ತಿ

56. ಚಕ್ರಮಾನ್ಯ ೯೩ ಮುರು ಹಣ ಜಾತಾ ದೇರಿಗುಸ ಕಂಟೀರಾಯ ೪೪||೦||೦

57. ವಿಂಗಡಬಾಬು ಕೆಂಪನುಲು ಪಾದಿ ಮಗ ಸಹಾ . ||೪||೦||೦ ಹೊಗೆಸೊ

58. ಪ್ಪು ೯೧೦ ಅಂತು ದೇರಿಗುಸ ಕಂಟೀರಾಯ ೪೫೧||೦ ತಾರಣಸಂ

* ಈ ಬಳಿ " ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನೂ ಕೃಷ್ಣರಾಜವಡೆರ " ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರೆ.

59. ವತ್ಸರದ ಸಾಗವಳಿ ಮೇರಿಗೆ

೧೦೦೩||೩|||÷

60. ಸದರಿ ಅಸಲ ಗ್ರಾಮ ಮೊರು ೩ ದಾಖಲ ಮೂರು ೩ ಕೆರೆ ವಂದಕ್ಕೆ ಸಹ ದೇರಿಲು ಕಂ
61. ಟೀರಾಯಿ ೧೦೨೯೩||= ಪೈಕಿ ವಜಾ ಹಾರಿ ಯಿನಾಮತಿ ಸದರಿ ತಪಶೀಲ ಮೇರಿಗೆ ೨೬||೪||÷
62. ಯಿವತಾರುವರಹಾಪು ವಂಧತು ಹಣ ಹಾಗೂ ವೀನಪಾತಾದೇರಿಲು ೧೦೦೦೯೪÷
63. ವಿಂಗಡಬಾಲು ೩೯೪|||೦ ಉದಯಂ ದೇರಿಲು ಕಂಟೀರಾಯಿ ೧೦೦೩||೩|||÷ ಕೆ ವಿವರಾ
64. ೯ ೭||೦||| = ತಾರಣನಂವತ್ಸರದ ಸಾಗವಳಿ ಮೇರಿಗೆ
೩೬೯೨||| = ಯುಸಾನು ಬಗೆ ಅಂತರಾ ಸಾಗವಳಿ ಅಗತಕ್ಕದ್ದು

65. ೧೦೦೩||೩|||÷ ಕಂಟೀರಾಯಿ ಸಾವಿರದ ಮುರುವರಹಾಪು ಯೆಂಟು
66. ಹಣಾ ಮುಪ್ಪಾಗು ವೀನದ ಯೀ ಗ್ರಾಮಗಳನ್ನು ನಿಖರ ಸುರಾಸುರಮಣಿ
67. ಮಕುಟತೇಜೋರಾಜನೀರಾಜಿತ ಪಾದವೀಶರಾದ ಸಂಮ ಕುರೇಷ್ವದೇವತಾ
68. ಶ್ರೀತಾಮುಂಡಿತ್ತರಿ ಶ್ರೀತ್ಯರ್ಥವಾಗಿ ಸಹಿರಂಜೋದಕದಾನಧಾರಾ
69. ರನ್ನರವಾಗಿ ಯೀ ಗ್ರಾಮಗಳು ಯದಕ್ಕೆ ತೇರಿದ ಯೆರೆ ಚತುಸ್ವೀಮಾ
*70. ಧೂಮಿ ಸಹಾ ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಾರ್ಪಣಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಶ್ರೀಮದ
71. ಅಹೋಬಲ ನೃಸಿಂಹಾಚಾರ್ಯಾಚತುಸ್ತಪ್ತಪ್ರತಿಪದಾಚಾರ್ಯ ಸಿಂಹಾಸನಸ್ಥಾ
72. ಯ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಧೂಧ್ಯದಧ್ಯಕ್ಷತ್ವಾಲಂಕೃತ ಶ್ರೀಮದ್ವೇದಮಾರ್ಗಪ್ರ
73. ತಿಷ್ಠಾಪನಾಚಾರ್ಯ ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ಸರ್ವತಂತ್ರಸ್ವತಂ
74. ತೋರಿಯ ವೇದಾಂತಾಚಾರ್ಯ ಶ್ರೀಭಗವದ್ರಾಮಾನುಜಸಿಧಾಂತನಿರ್ಧಾರ
75. ಣ ಸಾರ್ವಭೌಮ ಶ್ರೀಮದ ಅಹೋಬಲಮಠದ ಶ್ರೀಮತ್ಪ್ರತಿಪದಾಚಾರ್ಯ ಶ್ರೀರಂ
76. ಗನಾಧಸ್ವಾಮಿಗಳವರಿಗೆ || ಅತ್ತೇಯನಗೋತ್ರದ ಅತ್ತರಾಯನನೂತ್ರ
77. ದ ಶುಕ್ಲಾವಾನುಮರ್ಶಿಗಳಾದ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರವರ ಪಾ
78. ತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಧೂಮಂ
79. ಡಲಮಂಡನಾಯಮಾನ ನಿಖರದೇಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪ್ರಸಂಪದ
80. ಧಿಷ್ಠಾನಧೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನ ಮಧ್ಯ ದೇದೀಪ್ಯಮಾನ
81. ಅವಿಕಲ ಸುಧಾಕರ ಕುಲಕ್ರಮಾಗತ ರಾಜಕೀಶವಾಲಪ್ರಮುಖ ನಿಖರ
82. ರಾಜಾಧಿರಾಜಮಹಾರಾಜ ಚಕ್ರವರ್ತಿಮಂಡರಾನುಧೂತ ದಿವ್ಯರತ್ನ
83. ಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೌ
84. ಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರವತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀ
85. ರ ಯದುಕುಲಪಯುಷಾರಾವಾರ ಕಗಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶಕು
86. ಠಾರ ಮಕರಮತ್ಸ್ಯಶರಧನಾಳಗಂಡಭೇರುಂಡಧರಣೀವರಾಹ ಹನು
87. ಮಧ್ಯರೂಢ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣ
*88. ರಾಜವಡೆಯರವರು || ಚಂದ್ರೋಪರಾಗವರ್ವಣಿ ಪುಂಜಕಾಲವೆಲ್ಲು ವಂ
89. ಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ ಶಾಶ್ವತಪುಂಜ್ಯಲೋಕಾವಾನ ಶಿಷ್ಯಾರ್ಥವಾಗಿ
90. ಧಾರೆಯನೆರದುಕೊಟ್ಟಿವಾದಕಾರಣಾ ಯೀ ಗ್ರಾಮಗಳ ಯೆರೆ ಚತುಸ್ವೀಮಾ
91. ಧೂಮಿವಳಗಣ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತುಡಿಕೆ ಕಾಡಾರಂಬನೀರಾರಂಬಮ
92. ಗ್ಗೆ ಮನೆವಣಜಾಕಿಕೂಟ ಸಮಯಾಚಾರ ಸುಂಕಾ ಪೊಂಮು ಮಾರ್ಗ ಕರಗ
93. ಪಡಿ ಸುಂಕಾ ಹತ್ತಿ ಪೊಂಮು ಆರೆಸುಂಕಾ ಕಬಿಣದ ಪೊಂಮು ಚರಾದಾಯ

* ಈ ಬಳಿ " ಶ್ರೀತಾಮುಂಡಿತ್ತರಿ ತನೂಜ ಕೃಷ್ಣರಾಜವಡೆಯ " ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಪೂಹಂಡೆ

94. ಹುಲ್ಲುಹಣ್ಣು ವೃಷ್ಟಿನಮೋಳೆ ಯೇಚಲಪ್ಪರು ಮಡ್ಡಿ ಪತಂಗಪೊಪ್ಪಳಿಬೀಗೆಕೆಂ
95. ಪು ನೂಲು ಮದಿವೆಕುಡವಳಿ ಸುಂಕ್ಕಾ ಕುರಿಕೆರಿಗೆ ಗಿಡಗಾವಲು ನೆಪ್ಪಿನತೋಟ
96. ತಿಪ್ಪೆಹಳಾ ಮರವಳಿ ಪಲವ್ಯಕ್ತ ಮುಂತಾದರಲ್ಲಿ ಶ್ರೀಗಂಧಹೊರ್ತು ಕಡಮೆ
97. ಯಾವತ್ತು ಬಾಬುಗಳನ್ನು ಶಿವಾಯಿ ಬೇರೀಜಿಗೆ ದಾಬರಾದ ಆರಾಯಿದಾ ನಾ
98. ಗವಳಿ ಆಗಿಯರುವ ಬಾಣಿ ಬಾಬುಗಳು ಸಹಾ ಯಾವತ್ತನ್ನು ಶ್ರೀಮಠದ
99. ಲ್ಲ ದೇವರಪೂಜೆ ಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆ ಮುಂತಾದಕ್ಕೆ ನಿರುಪಾಧಿಕಸರ್ವಮಾಂ
100. ನ್ಯವಾಗಿ ಅನುಭವಿಸುವದೂ | ಯೇ ಗ್ರಾಮಗಳ ಯೆಲ್ಲ ಚತುಸ್ವಿಮಾವಳಿಗಣ
101. ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ನಿದನಾಧ್ಯಂಗಳೆಂಬ
102. [ಅಷ್ಟ]ಭೋಗತೇಜಸ್ವಾವ್ಯಂಗಳು ಶ್ರೀಮಠಕ್ಕೆ ಸೇರುವದೂ | ಈ ಗ್ರಾಮ
103. . . . ಶ್ರೀಮಠದ ಹವಾಲಿಮಾಡಿಕೊಡಕ್ಕೆ ಬಗ್ಗು ತಾರಣಸಂವತ್ಸರದವರಿಗೆ
104. ಯೇ ಗ್ರಾಮಗಳ ಮೇಲೆ ಬಾಕಿಯಿರುವ ಹಣಾ ವಡಾ [ರುಜು] ಮಾಡಿಕೊಟ್ಟು ಸರ
105. ಕಾರಕ್ಕೆ ತೆಗೆದುಕೊಂಡು ರಶೀದಿ ಕೊಡುವ ಹಾಗು ಪಾರ್ಥಿವಸಂವತ್ಸರದ
106. . . . [ಹೆಣ್ಣಾ ಸರಕಾರಕ್ಕೆ ವಸೂರಾದ್ದು ಶ್ರೀಮಠಕ್ಕೆ ಕೊಟ್ಟು ರಶೀದಿ ತೆಗೆದು
107. ಕೊಳುವ ಹಾಗು ಯೇ ಗ್ರಾಮದ ರೈತರಿಗೆ ಕಾರ್ಯಕೆಲಸ ಹೊರ್ತು ಕಡಮೆ
108. ದಿಟ್ಟಿ ಬೇಗಾರಿ ಮುಂತಾದ ಪುಪ್ಪದ್ರವ ಯಿಲ್ಲದ ಹಾಗೆ ನಡ್ಪುವಂತೆಯೂ
109. ಯೇ ಗ್ರಾಮಗಳ ಯೆಲ್ಲ ಚತುಸ್ವಿಮೆಗೆ ವಾಮನವಾದ್ದು ಶಿರಾಪ್ರತಿಷ್ಠೆ
110. ಮಾಡಿಕೊಡುವಂತೆಯೂ ಶ್ರೀಗಂಧ ಹೊರ್ತು ಕಡಮೆ ಯಾವತ್ತು ಬಾಬುಗಳಂ
111. ನ್ನು ಶ್ರೀಮಠದ ಹವಾಲಿ ಮಾಡಿಕೊಟ್ಟು ಶ್ರೀಮಠದಿಂದಾ ಹೊದಾಗಿ ಕೆರೆಕಟ್ಟಿ
112. ಕಟ್ಟಿಸಿಕೊಂಡು ಯಾವದರಲ್ಲಿ ಯೆಷ್ಟು ಜಾಸ್ತಿ ಹುಟ್ಟುವಳಿ ಮಾಡಿಕೊಂಡಾಗ್ಯೂ
113. ವರ್ಷಂಪ್ರತಿ ತಾಜಾ ಸಂನ್ನದು ಪುಜಾರಿ ಮಾಡದೆ ನಿರುಪಾಧಿಕದಲ್ಲಿ
114. ಸರ್ವಮಾಂನ್ಯವಾಗಿ ನಡ್ಪುತಾ ಸಂನದು ವಾಪ್ಪುಕೊಡುವಂತೆ ಸಹಾ ತಾಲೂಕಿ
115. ನ ಹಾಲ ಯೆನ್ನ ಶರಬಾಲ ಅಮೀಲರಿಗೆ ಸಂನ್ನದು ಅಪ್ಪಣಿಕೊಟ್ಟುಯಿಧೀತು
116. ಆ ಮೇರಿಗೆ ಯಾವತ್ತನ್ನು ಶ್ರೀಮಠದ ಹವಾಲಿಮಾಡಿಕೊಂಡು ಶ್ರೀದೇವತಾ
117. ಪೂಜಾಧಿಕೃತಂಕರ್ತೃಗಳು ಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆ ಮುಂತಾದ್ದು ಮಾಡುತ್ತಾ
118. ಪಾಲಪ್ರವಚನಾದಿ ಸದ್ವ್ಯಾಸಂಗದಿಂದಾ ನಿರಂತರದಲ್ಲಿ ಸರಕಾರದ
119. ಶ್ರ[ಶ್ರೀ]ಯೇಪ್ರಾರ್ಥನೆ ಮಾಡುತ್ತಾ ಶ್ರೀಮಠದ ಶ್ರೀಗಳವರ ಪಾರಂಪರ್ಯವಾಗಿ
120. ಸರ್ವಮಾಂನ್ಯವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಯಿರುವದು ಯೆಂದು | ಆತ್ಮೇ
121. ಯಸ ಗೋತ್ರದ ಅಶ್ವರಾಯನಸೂತ್ರದ ಬುಕ್ಕಾ ಪಾನುವರ್ತಿಗಳಾದ ಯಂ
122. ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ
123. ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮೇಶ್ವರ ಭೂಮಂಡಲಮಂಡನಾಯಮಾನ ನಿಖರದೇ
- *124. ಶಾವತಂನ ಕರ್ನಾಟಕಜನಪದಸಂಪದಧಿಷ್ಠಾನಧೂತ ಶ್ರೀಮನ್ಮಹೀ
125. ಶೂರ ಮಹಾಸಂನ್ಯಾಸಮಧ್ಯ ದೇದೀಪ್ಯಮಾನ ಅವಿಕಲಸುಧಾಕರಕುಲ
126. ಕ್ರಮಾಗತ ರಾಜಕೀತಿಪಾಲಪ್ರಮುಖನಿಖರ ರಾಜಾಧಿರಾಜ ಮಹಾರಾ
127. ಜ ಚಕ್ರವರ್ತಿ ಮಂಡರಾನುಧೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀ
128. ಮದ್ರಾಸಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೌಡಪ್ರತಾಪಾಪ್ರತಿಮಾವೀರನ
129. ರವತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ರೋಕ್ಮಿಕವೀರ ಯದುಕುಲಪಯೋಪಾರಾವಾ
130. ರಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶಕುಠಾರ ಮಕರವತ್ಸ್ಯಶರಧಿಸಾರ್ವ
131. ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರು

* ಈ ಬಳಿ " ಶ್ರೀಚಾಮರಾಜವಡೆರ ಶೂರ ಕೃಷ್ಣರಾಜವಡೆರು " ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹೂರು.

132. ದಾಂಕಿತ ಮಹೀಶ್ವರ ಶ್ರೀಕೃಷ್ಣ ರಾಜವಡೆಯರವರು || ಶ್ರೀಮದಹೋ
133. ಬಲ ನೃಸಿಂಹಾಚಾರ್ಯ ಲಬ್ಧಿ ಪತುಪಪ್ಪತಿ ಸಂಪಾದಕ ಸಿಂಹಾಸನಸ್ಥಾಯಿ
134. ಶ್ರೀಮದ್ವೈಷ್ಣವ ಭುಧೈದಧ್ಯಕ್ಷತ್ವಲಂಕೃತ ಶ್ರೀಮದ್ವೈದಮಾರ್ಗಪ್ರತಿ
135. ಪ್ರಾಪನಾಚಾರ್ಯ ಪರಮಹಂಸ ಪರಿವ್ರಾಜಿಕಾಚಾರ್ಯ ಸರ್ವತಂತ್ರಸ್ಥ
136. ತಂತ್ರೋದಯ ಜೇದಾಂತಾಚಾರ್ಯ ಶ್ರೀಧರವದ್ರಾ ಮಾನುಜ ಸಿದ್ಧಾಂತ
137. ನಿರ್ಧಾರಣ ಸಾರ್ವಭೌಮ ಶ್ರೀಮದಹೋಬಲಮಠದ ಶ್ರೀಮಚ್ಚಟಕೋ
138. ಪ ಶ್ರೀರಂಗನಾಥಸ್ವಾಮಿಗಳವರಿಗೆ ಸಂಮ್ಮ ಕುಲೇಷ್ವರೇವತಾ ಶ್ರೀಚಾಮುಂ
139. ದಿಶ್ಯರಿ ಕೃಪಾಪ್ರೇರಿತ ನಿಜಾಂತಃಕರಣಶುದ್ಧಿಯಿಂದಾ ಬರೆಕೊಟ್ಟ
140. ಗ್ರಾಮ ಭೂದಾನ ಸಾಧನ || ಅದಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಕ್ಷ್ಯ ದ್ವೈ ಭೂ
141. ಮಿರಾಪೋ ಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಪುಣೇಷಸಂಧ್ಯೇ
*142. ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರ
143. ದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇತ್ ||
144. ಸ್ವದತ್ತಾಪುಕ್ರಿಕಾ ದಾತ್ರೀ ಪಿತೃದತ್ತಾ ಸಹೋದರೀ ಅನ್ಯದತ್ತಾಚಮಾತಾ
145. ಸ್ಯ ದತ್ತಾಂ ಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್ || ಯೇ ಮಾತಾಪಿತೃಪಾದಧಕ್ಕಿ
146. ನಿರತಾ ಯೇಷಾಃ ಸದ್ವಂಶಜಾ ಯೇವಾ ಭ್ರಾತೃಕಳತ್ರಪುತ್ರಸಹಿ
147. ತಾ ಯೇದೇವತಾರ್ಥಾರತಾಃ ಯೇ ಸಾಂಬ್ರಾಹ್ಮಣದೇವೈಶ್ಚ ಸುಷಿ
148. ರಂ ಶ್ರೇಯೋಭಿಯುಕ್ತಾ ಜನಾಸ್ತೇ ನಿತ್ಯಂ ಪರಿಪಾಲಯಂತಿ ನಿತರಾಂ
149. ಧರ್ಮಾನಿಮಾ ಶಾಶ್ವತಾಃ || ಮಧ್ಯಂತಜಾಃ ಪರಮಹೀಪತಿವಂ
150. ಶಜಾವಾ ಯೇಭೂಮಿಪಾಸ್ತತ್ಕತಮುಪ್ಪಲಭ್ಯಂತಿ ತಾಃ ಮದ್ಧ
151. ಮರ್ಮೇವನತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ಪಾದಪದ್ಮಯುಗಳಂ
152. ಶಿರಸಾ ನಮಾಮಿ || ತಾರೀಖು ೨೫ನೆ ಮಾಹೆ ನವಂಬರ ೧೯೨೫ನೆಯ
153. ಸವಿ ಬತ್ತ ಅಪ್ಪಾಚಿರಾವ ಮುನಪಿ ಹಬ್ಬೂರು

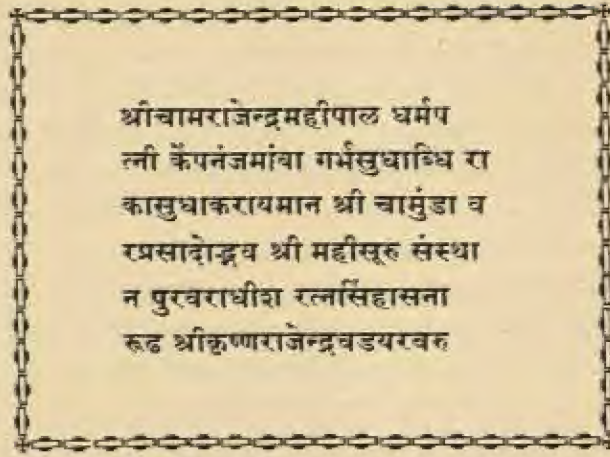
ಬೇರೆ ಕೈಬರಹಗಳು—

154. ಸದರಿ ಆಪಣೆ
155. ಕೊಡಿಸಿರುವ ಮೇರಿಗೆ ಆಸಲ ಮೂರು
156. ದಾಖಲಿ ಮುರುಕೆರೆ ವಂದುಕೆ ಯಿನಾಮ
157. ಕಿ ಜಾತಾ ಬೇರೀಟು ಕಂಟರಾಯಿ ಸಾವಿರದ
158. ಮೂರು ವರಹಪು ಯಂಟುಹಣ ಮು
159. ಪಾಲು ವಿಸದ ಯೇ ಗ್ರಾಮವನ್ನು ತಂಮ
160. ಮಠಪಾರಂಪರೈವಾಗಿ ನಿರುಪಾಧಿಕನ
*161. ವರ್ಮಾನೈವಾಗಿ ಅನುಧವಿಕೊಂ
162. ಡು ಯೇ ಸಂಸ್ಥಾನದ ಶ್ರೇಯಪ್ರಾರ್ಥ
163. ನೆ ನಿಮಿತ್ತವಾಗಿ ಸದಾ ಸರ್ವರಲ್ಲಿ ಶ್ರೀಲಕ್ಷ್ಮೀ
164. ನೈಶಿಂಹ ಸಂನಿಧಿಯಲ್ಲಿ ಅಶೀರ್ವಾದ
165. ಪುರ್ವಕವಾಗಿ ಯೇ ಸಂಸ್ಥಾನದ ಆಭಿ
166. ಪ್ರಧಿಯನ್ನು ಚಿಂತಿಸುತಾ ಸುಖದಿಂ
167. ದ. ಅನುಧವಿಕೊಂಡು ಬರಬೇಕು
168. ಯಂಬದಾಗಿ ನಾಳು ಪಾರ್ಥಿವವಿಷ್ಣು

* ಈ ಬಳಿ "ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನೂಜ ಕೃಷ್ಣ ರಾಜವಡೆರು " ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

169. ಭುಧಾನದ ಶಾಶನನಕಿ ರುಜು

170. 'ಶ್ರೀಕೃಷ್ಣ' (ಎಂಬುದಾಗಿ ಕನ್ನಡದಲ್ಲಿ ರುಜುವಿದೆ)
ನನ್ನ ದಿನ ಕೊನೆಯಲ್ಲ



ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

Transliteration.

1. Śrīkaṇṭhāchyuta-Padmajādi-diviśbd-vaktrō-ttha-tēja-chchhaṭā-
2. saṃbhūtām ati-bhīṣhaṇa-praharaṇa-prōd-bhāsi-bāhāṣṭakām garjat-sairi-
3. bha-daitya-pātita-mahā-sūlām trilōkibhaya-prōnmātha-vrata-di-
4. kshitām bhagavatīm Chāmumḍikām āśrayē || nidānam siddhīnām nikhi-
5. la-jagatām mūlam anagham pramāṇam lōkānām praṇaya-pada-
6. m aprākṛita-girām | param vastu śrīmat-parama-karuṇā-sāra-bhari-
7. tam pramōdān asmākam diśatu bhavatām apyavikalam || Harēr līlā-
8. varāhasya dāmshtṛā-damḍas sa pātu naḥ Hēmādri-kalaśa yatra
9. Dhātri chhatra-śriyam dadhau || namas-tēstu varāhaya lilayō-
10. dharate mahīm khura-madhya-gatō yasya Mēruḥ kaṇa-kaṇāyatē ||
11. pātu triṇi jaganti samtataṃ akūpārād Dharām uddharan kṛdā-
12. Krōḍa-kaḷēbaras sa bhagavān yasyaika-dāmshtṛāṃkure Kūrmah kandatī
13. nālātī dvīrasanaḥ patramti Digdantīno Mēruḥ kōśati Mēdīni
14. jalajātī vyōmāpi rōlambati || svasti śrī vijayābhyudaya Śā-
15. livāhana śaka varshamgaḷu 1747 ne sanda vartamāna Pārthiva-nā-
16. ma-saṃvatsarada Kārttika śudha 15 Śukravāradallū Ātrēyasa-gō-
17. trada Āśvalāyana-sūtrada Rik-sākhānu-vartigaḷāda Yūp-
18. maḍi Kṛishṇarāja Vaḍayaravara putrar-āda Chāmarāja Vaḍaya-
19. ravara putrar-āda śrīmat-samasta-bhūmaṇḍala-maṇḍanāyamā-
20. na nikhila-dēśa-vataṃsa Karnāṭaka-janapada-sampad-adhishtāna-bhū-
21. ta śrīman Mahīśūra mahā-saṃsthāna-madhyā-dēdīpyamāna avi-
22. kala-sudhākara-kula-kramāgata Rāja-kshitipāla-pramukha-nikhi-

23. la-râjâdhirâja-mahârâja-chakravarti-maṇḍalânubhûta-
24. divya-ratna-simhâsanârûḍha śrīmad râjâdhirâja-râja-paramê-
25. śvara prauḍha-pratâpâpratīma-vīra-narapati birudemtembara-
26. gaṇḍa lōkaikavīra Yadukula-payah-pârāvāra-kaḷānidhi sam-
27. kha-chakrâṅkuṣa-kuṭhâra-makara-matsya śarabha sâlva gaṇḍabhērūṇ
da dha-
28. raṇi-varâha-Hanumat-Garuḍa-Kaṇṭhīravâdyanēka-birudâmkita Ma-
29. hīstura Śrī-Kṛṣṇarâja Vaḍayaravarū śrīmada-Ahōbala-
30. Nṛisimbâjñâ-labdha chatussaptati-saṃkhyâka-simbâsana-sthâyi-
31. śrīmad-Vaiṣṇava-bhūbhṛid-adhyakṣatvalamkṛita śrīmad vēda-mârga-prati-
32. shṭhâpanâ-chârya paramahamṣa-parivrâjîkâ-chârya sarvatantra sva-
33. tamtrôbhaya-vêdântâchârya śrī bhagavad Râmânuja-sidhâṃ-
34. ta-nirdhâraṇa sârvabhauma śrīmad-Ahōbala maṭhâda śrīmat Sya-
35. takôpa Śrīrangânâtha Svāmigaḷavarige baraśikoṭa grâma-bhû-dâ-
36. na-sâdhana-krama-veṃtemdare | śrī-maṭhâda Śrīlakṣminṛisimbâdēvara
pûjâ ni-
37. vēdana dipârâdhana vutsavâdi kaṃkarya-gaḷige śrīmaṭhâdalli mâḍuva Brâ-
38. hmaṇa-saṃtarpaṇe muṃttâdakke sahâ apēkshisi âgatakkaddu Hajarallû
39. tiḷipaḍisiddarimḍâ yi maṭhâdalli pûjâ saṃtarpaṇe vutsavâdigalû
40. niraṃtaradallu naḍayataka bagye Sôsale tâlku paiki Binakanabaḷi grâma 1
41. Megaḍabaḷi grâma 1 Nâgalagere grâma 1 yi mûru-grâmagalaṃnu
42. Hajûru Divûn kacheri lekhaḍa dakhale merige grâmaḍa bēriju sâgavaḷi
43. baradaṃnu parâṃmarisi sarvamâṃnyavâgi appaṇe koṭṭiruva vivarâ
(22 lines following contain a mode of calculation of revenue)
66. haṇḍa muppâgu-visada yî-grâmagalaṃnu nikhila-surâsura-
67. makuṭa-têjo-râji-nîrâjita-pâda-piṭharâda naṃma kulēṣṭa-dēvatâ
68. śrī Châmuṃḍiśvari-prityarthavâgi sahiramnyôdaka-dâna-dhârâ-pu-
69. rassaravâgi yi grâmagalaṃ yidakke sêrida yalle chatuṣ simâ
70. bhûmi sahâ śrī Kṛṣṇârpaṇa-pûrvaka sarvamânyavâgi | śrīmada
71. Ahōbala Nṛisimbâjñâ-labdha-chatussaptati-saṃkhyâka-simbâsana-sthâ-
72. yi śrīmad-Vaiṣṇava-bhūbhṛid-adhyakṣatvalamkṛita śrīmad vēdamârga
pra-
73. tiṣṭhâpanâchârya paramahamṣa parivrâjakâchârya sarvatantra svatan-
74. trôbhaya-vêdântâchârya śrī bhagavad-Râmânuja-sidhâṃta-nirdhâra-
75. ṇa sârvabhauma śrīmad-Ahōbala-maṭhâda śrīmat Syaṭakôpa Śrīraṃ-
76. ganthâa-svāmigaḷavarige | Âtrēyasa-gôtrâda Âśvalâyana-sûtra-
77. da Rîksâkhânuvartigaḷâda Yimmaḍi Kṛṣṇarâja-vaḍayaravara pau-
78. trarâda Châmarâja-oḍeyaravara putrarâda śrīmat samasta-bhûmaṃ-
79. ḍala-maṃḍanâyamâna-nikhila-dēśâvatamṣa Karnâṭaka-janapada saṃppada-
80. dhishṭhâna-bhûta śrīman Mahīstura mahâ-samsthâna-madhya-dēdīpyamâna

81. avikala sudhākara-kula-kramāgata Rājakṣhitipāla pramukha nikhila
82. rājādhirāja mahārāja-chakravartī-maṇḍalānubhūta-divya-ratna-
83. simhāsana-rūḍha śrīmad rājādhirāja rājaparamēśvara prau-
84. ḍha-pratāpā-pratima vīra-narapati birudemtembara-gaṇḍa lōkaika-vī-
85. ra Yadukula-payah-pārāvāra-kālānidhi śaṃkha-chakrām-kuśa ku
86. ṭhāra makara matsya-sarabha-sālva-gaṇḍabhērūṇḍa-dharaṇī-varāha Hanu-
87. mad-Garūḍa Kanthīravādya-mēka birudānkita Mahīśūra śrī Kṛishṇa-
88. rāja-vaḍayaravaru | chandrōparāgaparvaṇī-puṃnya-kāladallu nam-
89. mina mātā-pitṛigaḷige śāśvata-puṃnyalōkāvāsa-śidhyarthavāgi
90. dhāreyaṇeraḍu koṭṭevāda kāraṇā yī grāmagaḷa yalle chatuṣ sinā
91. bhūmī vaḷagaṇa gadde hedḍalu tōṭa tuḍike kāḍāraṃba nīrāraṃba ma-
92. gga manevaṇa jātikūṭa samayāchāra suṃkka pōmmumārga karaga-
93. paḍi suṃkā batti pōmmu ālesuṃkā kabinādapōmmu charādāya
94. hulluhaṇā vuppina mōḷe yēhala pairu maḍḍi patāṃga poppaḷi śige kem-
95. punulu maḍive kuḍavaḷi suṃkā kuriterige giḍagāvalu soppina tōṭa
96. tippehaḷa maravaḷi phala-vṛikṣha muṃtādaralli śrīgandha hortu kaḍime
97. yāvattu bābugaḷaṃṃnu śivāyī bērijige dākhalāda alāyidā sā-
98. gavaḷi āgiyiruva bāje bābugaḷu sabā yāvattaṃṃnu śrī maṭhāda-
99. lli dēvarapūje Brāhmaṇa-saṃtarpaṇe muṃtādakke nirupādhika sarvamāṃ-
100. nyavāgi anubhavisuvaḍu | yī grāmagaḷa yalle chatuṣsimā vaḷagaṇa
101. nidhi nīkshēpa jala taru pāshāṇa akṣhīṇa āgāmi śidha sādhyamgaḷemba
102. [aṣṭa] bhōga tēja svāmyamgaḷu śrī maṭhake saḷuvaḍu | ī grāmaga-
103. . . . śrī maṭhāda havālu māḍi koḍataka bagyu Tāraṇa-saṃvatsarada varige
104. yī grāmagaḷa mēle bāki yiruva baṇa vajā māḍikoṭṭu sara-
105. kārakke tegadukoṇḍu raśīdi koḍuva hāgu Pārthiva-saṃvatsarada
106. . . . [ha] nā sarakārakke vasūlāḍḍu śrī maṭhakke koṭṭu raśīdi tegedu
107. koḷuva hāgu yī grāmada raitarige kālve kelasa hortu kaḍame
108. biṭṭi bēgāri muṃtāda vupaḍrava yillada hāge nadsuvaṃteyū
109. yī grāmagaḷa yalle chatuṣsimēge vāmanamudre śilā-pratishṭhe
110. māḍsi koḍuvaṃteyu śrīgandha hortu kaḍame yāvattu bābugaḷaṃ-
111. nnu śrī maṭhāda havālu māḍi koṭṭu śrīmaṭhādimḍā hoṣḍāgi kerekatṭe
112. kaṭṭisikoṇḍu yāvadaralli yeshṭu jāsti huṭṭuvaḷi māḍikoṇḍāgyu
113. varshaṃprati tājā saṃṃṇadu vujūru māḍade nirupādhikadalli
114. sarvamānyavāgi naḍsutā saṃṃṇadu vāṃsu koḍuvaṃte sahā tālūki-
115. na hāla yistakabāla Āmilarige saṃṃṇadu appaṇe koṭu yidhītu
116. ā mērige yāvattaṃṃnu śrīmaṭhāda havālu māḍikoṇḍu Śrīdēvatā-
117. pūjādi kainīkaryagaḷu Brāhmaṇa-saṃtarpaṇe muṃtāḍḍu māḍuttā
118. pāṭha-pravaḥanaḍi sad-vyāsaṃgaḍimḍa niraṃtaradallu sarakārada
119. sra [śrē] yaḥ-prārthane māḍuttā śrīmaṭhāda śrīgaḷavara pāraṃparyavāgi
120. sarvamānyavāgi anubhaviṣi koṇḍu yiruvadu yemdu | Ātrē-

121. yasa gôtrada Āśvalāyana sūtrada Rīksākhānuvartigaḷāda Yip-
122. mmaḍi Kṛishṇarāja vaḍayaravara paṇtrarāda Chāmarāja vaḍayaravara
123. putrarāda śrīmat samasta bhūmaṇḍala maṇḍanāyamāna nikhila-dē-
124. śāvatamṣa Karnāṭaka janapada saṃpad-adhishthānabhūta śrīman-Mahī-
125. śūra mahā-saṃsthāna-madhya-dēdīpyamāna avikala-Sudhākara-kula-
126. kramāgata Rāja-kshitipāla-prauṇukha nikhila rājādhirāja mahārā-
127. ja-chakravarti-maṇḍalānubhūta-divyaratna-simhāsana-rūḍha śrī-
128. mad rājādhirāja rājaparamēśvara prauḍha pratāpā pratima-vīra na-
129. rapati birudemtembara gaṇḍa lōkaika-vīra Yadukula-payah-pārāvā-
130. ra-kaḷānidhi śaṃkha-chakrāṃkusa kuṭhāra makara matsya śarabha śālva
131. gaṇḍabheruṇḍa dharapī-varāha hanumad garuḍa kaṇṭhīravā dyanēka
biru-
132. dāṃkita Mahīśūra Śrī-Kṛishṇarāja-vaḍayaravaru || śrīmad Ahō-
133. bala Nṛisimhājñā-labdha-chatusaptati-saṃkhyā-simhāsana-sthāyī
134. śrīmad Vaishṇava bhubbhīd-adhyakshatvalaṃkṛita-śrīmad-vēdamārga-
prati-
135. shṭhāpanāchārya paramahamṣa-parivrājikāchārya sarvatamtra-sva-
136. tamtrōbhaya-vēdāntāchārya śrī bhagavad Rāmānuja-sidhānta-
137. nirdhārāṇa-sārvabhauma śrīmad Ahōbalaṃaṭṭhāda śrīmat Śaṭakō-
138. pa Śrīraṃganātha-svāmigaḷavarige naṃmma kulēshṭa-dēvatā śrī
Chāmūṇ-
139. ḍiśvari-kṛipā-prērita-nijāntaḥkarāṇa-śudhiyimḍā bareśi koṭa
140. grāma bhūdāna-sādhana || Āditya-chandrāv Anilō nalaścha dyaaur bhū-
141. mir āpō bṛidayam Yamaścha ahaścha rātriścha vubhēcha samdhye
142. dharmāścha jānāti narasya vṛittam || sva-dattā dviguṇam puṇṇyam para-
143. dattānu-pālanaṃ para-dattāpahārēṇa svadattam nishphalam bhavēt ||
144. sva-dattā putrikā Dhātri pitṛidattā sahōdarī anya-dattā cha mātā-
145. sya dattam bhūmiparityajēt || yē mātā pitṛi-pāda-bhakti-
146. niratā yē chāpi sadvaṃsajā yē vā bhrātri-kaḷatra-putra-sahi-
147. tā yē dēvatārchā-ratāḥ yē sāmbrājya-padeṣavaścha su-chi-
148. ram śrēyōbbhiyukta janās te nityam paripālayanti nitarām
149. dharmān imān śāśvitān || mad-vamśajāḥ para-mahīpati-vam-
150. śajā vā yē bhūmipās satatam ujvala-dharma-chittāḥ maddha-
151. rinam ēva satatam paripālayanti tat-pāda-padma-yugaḷam
152. śirasā namāmi || tārtika 25 ne māhe Navambara san 1825 ne yi-
153. savi khatta Appājirāva munashi hajūru

In a different handwriting—

154. sadari apape
155. koḍīśiruva mērige asali mūru
156. dākhali muru kere vaṃḍuke yināma-

157. ti jātā bērijū kaṇṭirāyi sāviraḍa
 158. mūruvarahavu yaṇṭuhāṇa mu-
 159. pāgu visada yī grāmavaṇṇu tamma
 160. maṭṭha pāraṃparyavāgi nirupādhikasa-
 161. rvaṃānyavāgi anubhaviṣi koṃ-
 162. ḍu yī saṃsthānada śrēyaḥ-prārtha-
 163. ne nimityavāgi sadā sarvaralli śrī Lakshmi-
 164. nṛiṣimha-saṃnidhiyalli āśīrvāda-
 165. purvakavāgi yī saṃsthānada abhi-
 166. vṛidhiyaṇṇu chintasutā sukhadim-
 167. da anubhaviṣikoṇḍu barabēku
 168. yaṃbadāgi nāu pārthiṣi vapista
 169. bhu-dhānada śāśana sahi ruju
 170. Śrīkrishṇa (signature in Kannaḍa)

Seal

Translation.

Lines 1—14.

I meditate on the goddess Chāmuṇḍikā born from the mass of light issuing from the mouths of Śiva, Viṣṇu, Brahma and other gods, whose eight arms glow with dreadful weapons, who pierces with her great trident the roaring Buffalo demon and who has taken a vow to rid the three worlds of fear. May the cause of all Siddhis (supernatural powers), the root of all worlds, the faultless authority for all people, the favourite resort of the Vêdas, the glorious perfect supreme Reality, full of the essence of the greatest mercy, grant us joy and also to you. May the bar-like tusk of the sportive Boar form of Hari, resting on which the Earth with Mēru as the pinnacle bore the charm of a parasol, protect us. Obeisance to you, Varāha, lifting the Earth in sport, lying in the middle of whose hoof, Mēru looks like a minute grain of dust. May the god with the sportive Boar form, lifting the Earth from the ocean, in the shoot of whose single tusk the tortoise looks like a bulbous root, the serpent like a stalk, the elephants of the regions like leaves, Mēru like a bud, the Earth like a lotus, and the sky too like a bee — ever protect the three worlds.

Lines 15—28.

Be it well. In the year 1747 of the auspicious Śālivāhana era, in the (cyclic) year Pārthiva, on Friday the 15th lunar day of the bright half of the month Kārtika, Śrī Krishṇarāja Vaḍeyar, grandson of Immaḍi Krishṇarāja Vaḍeyar and son of Chāmarāja Vaḍeyar, of Ātrēyasagôtra and Āśvalāyanasûtra and Kik-Śākhā, possessed of the titles rājādhirāja rājaparamēśvara (the usual titles next follow as in the Progeny Lotus Inscription, *see* p. 167 of the Mysore Archæological Report for 1935).

Lines 29—36.

granted the following written charter of the gift of lands to the illustrious Syatakôpa Śrīranganāthasvāmi of the great Ahôbala-Maṭha, who is invested by the command of the god Nṛṣimha of Ahôbala with the headship over the Śrīvaiṣṇava gurus seated in the 74 *simhāsanas* (*lit.* thrones, seats of spiritual power), the preceptor in the establishment of the Vedic path, Paramahansa, Parivrâjakâchârya, an adept in all the tantras, teacher of the two schools of philosophy (Sanskrit and Tamil), a master in expounding the teachings of the revered Rāmānuja.

Lines 36—43.

As it has been represented before the huzur (the king) that a grant should be made for carrying on the worship of the god Lakshmīnṛṣimha of the above matt, and for the food offerings, illuminations, festivals and other services of the above god and also for the feeding of Brahmins conducted in the matt:—We have ordered the grant as sarvamānya of the three villages Binakanahalli, Megadahalī, and Nāgalagere in the taluk of Sôsale for the conducting of the worship, feeding and other services in this maṭha after a perusal of the land revenue records of the villages in the registers of the Hajur Dewan Kachêri.

Lines 44—65.

Details of the grant:—

(1) Net revenue income of the village Binakanahalli and its hamlet—604 varahas and $2\frac{1}{4}$ haṇas.

Gross income of the village Binakanahalli and its hamlet—627 varahas, $4\frac{3}{4}$ haṇas and 1 viṣa.

Deduct from this for Inam lands: $24\frac{1}{2}$ varahas, $3\frac{1}{4}$ haṇas and 1 viṣa [for two temples, 1 varaha, *Bhaṭamānya* (for Brahmins) for 5 persons, $22\frac{1}{2}$ varahas, $2\frac{1}{4}$ haṇas and 1 viṣa, free land for *tôṭi* and *talâri*, 1 varaha and 1 haṇa; total 24 varahas, 8 haṇas, 1 hâga and 1 viṣa].

Balance—602 varahas, $6\frac{1}{4}$ haṇas.

Add to this $1\frac{1}{2}$ varahas and 3 hâgas: $\frac{1}{2}$ varaha and $1\frac{3}{4}$ haṇas for khâdi or loom tax; and 6 haṇas for kambli loom tax.

Total—604 varahas, $2\frac{1}{4}$ haṇas.

574 varahas, 6 haṇas, 1 hâga and 3 viṣas for the year Târaṇa.

29 varahas, 5 haṇas, 3 hâgas and 1 viṣa: luksânu in the area of cultivated land.

604 varahas, 2 haṇas and 1 hâga.

(2) 354 varahas and 1 viṣa: bêriz for the village Megadahalī and its hamlet = 355 varahas and 1 viṣa.

Deduct for the rent-free land granted for the watchman—18 haṇas.

Add for the income from red yarn and tobacco tax—8 haṇas.

354 varahas and 1 visa.

(Net income) 347 varahas, 2 haṇas, 3 hâgas and 3 visas: for Târaṇa.

6 varahas, 7 haṇas and 2 visas: luksânu in the area of cultivated land.

354 varahas and 1 visa.

(3) 45 varahas, 6½ haṇas: for Nâgalagere village with a hamlet and tank.

Bêriz—44 varahas and 8½ haṇas.

Deduct for rent-free land granted to the watchman—3 haṇas.

Balance—44 varahas and 5½ haṇas.

Add for the tax on red yarn and khâdi loom tax—9½ haṇas.

Also tax on tobacco 1½ haṇas.

Total 45 varahas, 6½ haṇas for the year Târaṇa.

Total 1003 varahas, 8 haṇas, 3 hâgas and 1 visa.

Total bêriz for the 3 villages, 3 hamlets and 1 tank = 1027 varahas, 3 haṇas, 1 hâga and 2 visas.

Deduct for the Inams in force—26 varahas, 9 haṇas, 1 hâga and 1 visa.

Balance—1000 varahas, 4 haṇas and 1 visa.

Add for miscellaneous receipts of income—3 varahas, 4 haṇas and 3 hâgas.

Total 1003 varahas and 8 haṇas, 3 hâgas and 1 visa.

967 varahas, 5 haṇas, 3 hâgas and 2 visas for the year Târaṇa.

36 varahas, 2 haṇas, 3 hâgas and 3 visas for luksânu in the cultivated land for the year Târaṇa.

All together 1003 varahas, 8 haṇas, 3 hâgas and 1 visa.

Lines 65—76.

These villages of the total annual revenue of Kaṇṭirâyi thousand and three varahas, eight haṇas, 3 hâgas and 1 visa have been given with pouring of water and presentation of gold for the love of Śrī Châmunḍêśvari, our tutelary deity, worshipped by all the gods and demons, whose jewelled diadems cast their lustre on her feet. All these villages with their four boundaries and the lands situated within them have been given free of taxes, as an offering for the God Kṛishṇa, to the illustrious Śyatakôpa Śrîranganâthasvâmi of the Ahôbala-maṭha, an emperor in the interpretation of the system of philosophy of Râmânujâchârya, a teacher of two Vêdântas (Tamil Prabandhams and Sanskrit Upanishads), a master of all the tantras, chief of ascetics, establisher of the Vedic path, invested with the headship of the Śrîvaishṇava gurus of the 74 thrones by the direction of the god Ahôbala Nṛisimha:—

Lines 76—120.

Śrī Kṛṣṇarājavadēyar of Mahiśūr, possessed of the titles rājādhirāja, etc., granted (the above villages) with pouring of water (to the above svāmi) on the holy occasion of the lunar eclipse for the attainment of everlasting regions of bliss by (his) parents. Accordingly all the rights within the four boundaries of the said villages including rice lands, dry lands, gardens big and small, lands depending upon rain or irrigation, loom tax, house tax, tax on caste meetings or religious disputes, tolls, customs dues, road tax, tax on melting of metals, tax on cotton and on sugar-cane crushers, tax on iron, tax on moveables, fodder tax, tax on salt pans, tax on bastard date palm (ichala-pairu), tax on incense (maḍḍi), tax on tanning bark? (patanga poppali), tax on soap nut (sige), tax on red yarn, marriage tax, tax on widow marriage (kūḍuvali sunka), tax on sheep, all jungle growth, pastures, vegetable gardens, manure pits, trees, and orchards excluding sandal trees and all the *bāje-bābu* (miscellaneous receipts) on cultivated lands not included in the *beriz*—all these rights will be enjoyed by the donee free of taxes for the service of gods in the matt, feeding of Brahmans, etc. The eight rights of possession and powers within the four boundaries of the said villages including treasure on the surface or buried, water courses, trees, minerals, imperishables, futures, actualities and possibilities will accrue to the matt. Orders are given to the present and future Āmils of the taluks to permit the dues on the lands in the villages up to the year Tārana to be paid to the government after issuing receipts for the same, and to cause the revenues collected by the Government for the year Tārana to be paid to the matt after taking a receipt from the matt authorities and to exempt the cultivators of the villages from forced labour for government except for repairs of their channels, and to cause boundary stones with the effigy of Vāmana to be set up in the four boundaries of the villages and to make over all the revenues of the villages to the matt with the exception of income on sandal trees and to permit the matt authorities to collect whatever increased revenue they could get by constructing new tanks and embankments and to allow the villages to be enjoyed free from taxes or imposts without insisting on the production of a fresh sannad every year and to make over this sannad to the donee. The illustrious head of the above holy matt will take over the said property to his possession and enjoy the same free of taxes in spiritual succession conducting the services of the gods, feeding of Brahmans, and other sacred duties including the recital and teaching of holy scriptures and pray continuously for the welfare of the government (sarakār).

Lines 121—153.

To the above effect we, Kṛṣṇarāja Vadēyar of Mahiśūr, possessed of the titles rājādhirāja, etc., have granted this charter of the gift of land to the illustrious Śaṭakhōpa Śrīranganāthasvāmi of Ahōbala-Maṭha, an emperor in the interpretation of the revered Rāmānuja's philosophical writings, teacher of both Vēdāntas, etc.,

with our mind influenced by the grace* of Châmunḍēśvari, our tutelary deity. The sun, moon, etc., know man's actions. Protecting another's charity is twice as meritorious as making a gift oneself, etc. The land given by a man is his own daughter, the land given by his father is his sister, the land given by others is his mother. Hence, one should not enjoy land gifted away. Those who are engaged in devotion to their parents, those who are of good birth, those who possess brothers, wives, and sons, those who are devoted to the worship of gods, those who are desirous of royal power, those who are ever prospering—all these persons will protect these charities for ever.

Those kings, whether they be my descendants or descendants of other kings, who protect this charity of mine at all times, intent on dharma,—To their lotus feet I bow my head.

Dated 25th November 1825: Writing of Appāji Rāo Munshi Hajūru.

Lines 154—170.

As per above order you may enjoy as sarvamānya, free of imposts, in spiritual succession, the above three Asali (principal villages), three *dākhale* (hamlets) and 1 tank with the *beriz* (annual revenue) of Kaṇṭirāyi 1003 varahas, 8 haṇas, 3 hāgas and 1 vīsa excluding inam, and pray always for the welfare of the state in the presence of the god Lakshmīnṛsiṃha and enjoy the lauds in happiness. With the above prayer we present this charter of the gift of land with our signature.

Śrī Kṛishṇa.

Seal below with the writing: Śrī Kṛishṇarājendra Vaḍayar, seated on the jewelled throne, a moon to the milky ocean Kempanajamāmbā, lawful wife of Chāmarājendra Mahipāla and born by the grace of Śrī Châmunḍāmbā, and the lord of the excellent city Mahisūru-samsthāna-pura.

Note.

This sannad records the grant of certain villages Binakanahalli, Megadahalli and Nāgalagere with hamlets thereof and a tank situated in Sōsale Taluk (now T.-Narsipur Taluk) to the guru Śaṭhakōpa Ranganāthasvāmi of the Śrīvaishṇava Matt at Ahōbala (in Karnul District) by Kṛishṇarāja Vaḍeyar III, king of Mysore. The guru is called the chief of the 74 spiritual leaders of the Śrīvaishṇavas by the grace of the god Lakshmīnṛsiṃha, a master in the expounding of Rāmānuja's system of philosophy and religion. The grant is made for the worship of the gods in the matt, the chief of which is Lakshmīnṛsiṃha, for the feeding of Brahmans, and for the teaching of holy scriptures to disciples, etc.

The sannad is dated 25th November 1825 and Ś 1747 Pārthiva sam. Kār. śu 15, Friday.

The usual seal and signature are found at the end of the grant.

It may be added here that the Ahôbala Matt has several disciples among the Śrīvaishnavas in Southern India and has its headquarters near Madras. The gift by the king of Mysore to the pontif of the matt at Ahôbala is also referred to in the Annals of the Mysore Royal Family.

MYSORE DISTRICT.

43

MYSORE TALUK.

At the village Hemmanahalli in the hobli of Ilavāla, on a stone to the north of the Mahalingēśvara temple.

Size 2' × 2'.

Kannada language and characters.

ಮೈಸೂರು ತಾಲ್ಲೂಕು ಇಲವಾಲ ಹೋಬಳಿ ಹೆಮ್ಮನಹಳ್ಳಿ ಮಹಾಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರದಕಡೆ ನುಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 2'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾಮಂಡಳೇಶ್ವರಂ ತ್ರಿದುವನ ಮಲ್ಲತಳಿ
2. ಕಾಡುಕೊಂಗುನಂಗಲ ಬನವಾಸೆ ಗಂಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಗೊ
3. ಣ್ಣ ಧುಲಬಳವೀರ ಗಂಗನಸಹಾಯನೂರ ಸುವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗಮ
4. ಲ್ಲ ಚಲದಂಕರಾಮ ನಿನಕ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ಶ್ರೀ ವೀರಬಲ್ಲಾಳು ದೇ
5. ವರ ಸರ್ವಾಂಗಲಕ್ಷ್ಮಿ ಬಮ್ಮಲ ಮಹಾದೇವಿಯರ ತಂದೆ ಶ್ರೀಮನ್ನಹಾ
6. ಮಸಾಯತಂ ಪರಮ ವಿಸ್ವಾಸಿ ಮೊಖರಿ ಲಕ್ಕಯ್ಯಂಗಳ ದೆಸದಿಂ
7. ಹೆಗಡೆ ಮಹದೇವಂಗಳು ಸುಖರಿ ೧೧೧೧ನೆಯ ಕೀಲಕಸಂ
8. ವತ್ಸರದ ಆಮಾವಾಸೆ ಸೂರ್ಯಗ್ರಹಣ ಸುಕ್ರವಾರದಂದು ಹೆ
9. ಮ್ಮನಹಳಿಯ ಮೂಲಸ್ಥಾನ ಶ್ರೀ ಗಂಗೇಶ್ವರದೇವರ ನಂದ
10. ದೀವಿಗೆಗೆ ತೆಲಗಹೊಯ್ಸಲಮನೆ ಗಾಣದ ಸುಂಕವಂ ಸರ್ವ
11. ನಮಸ್ಕವಾಗಿ ಧಾರಾವೋರ್ವಕಂಮಾಡಿ ಬಿಟ್ಟ ಎರಡುಸಲ
12. ಗೆಯ ಬೆದಗದ್ದೆ ಬೆದ್ದರೆವೊಂದು ಬೇಲ ನಂದಿಯುಮಂ ವಿನಾಯಕನು
13. ಮುಂ ಮಾಡಿಸಿದ ಕಣ್ಣತ್ತರ ಕೆಜೆಯ ಗವುಂಡನ ಮಗ ಮದಿ [ಗ] ವುಂಡ
14. ಕಣ್ಣತರ ಕೆನವಗವುಂಡ ಬಲ್ಲಾಳಗವುಂಡ ಕೇತಗವುಂಡ ಗ
15. ವುಂಡಚ ಇದಮ್ಮವಂ ಪ್ರತಿಪಾಳನುವರು ಸ್ಥಾನಪ
16. ತಿ ಉಡಿಯಾಂಡೆಯ ಮಕಳು ಮಾಡಯಾಂಡೆ ಪಂಡಿತಾಂಡೆ ಇದ
17. ಮ್ಮವಂ ಪ್ರತಿಪಾಳನುವರು | ಶ್ರಿಯದಿಂದಿಂತಿದನೆಯ್ಯ
18. ಕಾಯ್ತವುರುಪಂ ಗಾಯುಂ ಜಯಶ್ರೀಯುಮಕ್ಕಮಿದಂ
19. ಕಾಯ್ತು ಕಾಯದ ಮಾಹಾಪಾಪಿಗೆ ಎಕ್ಕೋಟಿ ಮುನೀಂದ್ರ
20. ರಂ ಕವಿರೆಯಂ ವೇದಾಧ್ಯರಂ ಕೊಂಡುಯೊಂಡ ಯನಂ ಸೊ
21. ದ್ವಿಪುಜೆಂದು ಸಾಣುಪು ಸರಾಕ್ಷರಂ ಧಾತ್ರಿಯೊಳು

Transliteration

1. svasti śrīman mahā-maṇḍaḷēśvaraṃ Tribhuvanamalla Tale-
2. kaḍu Kongu Nangali Banavāse Gangavādi Noṇambavādi-go-
3. ṇḍa bhujabaḷa Vīragamga asahāya-sūra Sanivāra-siddhi giridurggama-
4. lla Chaladankarāma nisankapratāpa Hoysaḷa Śrī Viraballāḷu-dē-
5. vara sarvvāṃgalakṣmī Bammala-mahā-dēviyara tamde śrīman mahā-
6. paśāyataṃ parama-visvāsi Mokhari-Lakkayyaṃgaḷa besadiṃ
7. Hegaḍe Mahadēvaṃgaḷu sakhavāri 1111 neya Kilaka-saṇi-
8. vatsarada amāvāse sūryagrahaṇa Sukravāradandu He-
9. mmanabaḷiya mūlastāna Śrīgāṅgēśvara-dēvara nanda-
10. dtivigege Teliga Hoysaḷa mane gāṇada sunkavaṃ sarvva-
11. namasyavāgi dhārā-pūrvvakam mādi biṭṭa eraḍu sala-
12. geya bede gadde beddale vondu bēli Nandiyumaṃ Vināyakanu-
13. muṃ mādisida Kaṇṇattara Kereyagavunḍana maga Madi [ga] vunḍa
14. Kaṇṇatara Kesavagavunḍa Ballāḷagavunḍa Kētagavunḍa Ga-
15. vunḍacha i daruṃmavaṃ pratipālisuvaru stānapa-
16. ti Uḍeyāṇḍeya makaḷu Mādayāṇḍe Paṇḍitāṇḍe idha-
17. ruṃmavaṃ pratipālisuvaru | priyaḍ imḍimṭ idan eyde
18. kāyva puruṣaṃg āyumaṃ jayaśrīyumaṃ akkumaṃ idam
19. kāydu kāyada mātā-pāpige ekkōti muntimdra-
20. ram kavileyam vēdādhyaram kuṃḍudomḍ ayasaṃ po-
21. rddipudemḍu sārīpudu salaksharam dhāttriyolu

Translation.

Be it well By the order of mahāpasāyta parama-visvāsi Mokhari Lakkayya, father of Bammala-mahādēvi, queen (Sarvāṅga Lakṣmī) of the illustrious mahā-maṇḍaḷēśvara, Tribhuvanamalla, capturer of Talekāḍu, Kongu, Nangali, Banavāse, Gangavādi and Noṇambavādi, bhujabaḷa-vīraganga, unassisted warrior, Sanivāra-siddhi, giridurggamalla, a Rāma in moving battle, possessor of undoubted prowess, Hoysaḷa Viraballāḷudēvar:—

Hegaḍe Mahadēva granted with pouring of water and free of imposts the tax on oil-mills of the *teliga* (oil-monger) Hoysaḷa houses for the perpetual lamp of Gaṅgēśvaradēvar of the *mūlasthāna* in Hemmanabaḷli on Friday, the new moon day with the solar eclipse in the year Kilaka, the Śaka year 1111.

He also granted two salages of wet land and one bēli of dry land. He also set up Nandi (Bull) and Vināyaka (in the temple). Madigavunḍa, son of Kereyagavunḍa, Kaṇṇatara Kesavagavunḍa, Ballāḷagavunḍa, Kētagavunḍa, and Gavunḍacha will protect this charity. Mādayāṇḍe and Paṇḍitāṇḍe, sons of the sthānapati Uḍeyayāṇḍe, will look after this charity.

May the person who protects this out of love be long-lived and prosperous. That sinful man who out of anger does not protect this will incur the infamy of killing seven crores of ascetics, tawny cows, and priests skilled in the Vēdas :— Thus proclaim on earth these letters on stone.

Note.

This record belongs to the reign of the Hoysala king Ballāḷa II and is dated Ś 1111 Kilaka corresponding to 1188 A.D. The details Amavāsye and Sūryagrahaṇa and Śukravāra of the dating are given but the month is omitted. Taking the details given, the date of the record seems to be equivalent to 24th August 1188 (the month omitted being Nijā Śrāvaṇa).

The record is a temple grant consisting of the grant of certain taxes and some lands and making of images of Vināyaka and Bull for the Gangēśvara temple at Hemmanahaḷli, now called Mahalingēśvara temple. These grants, etc., are said to have been made by Heggade Mahadēva under the orders of mahā-pasāyṭa Mokhari Lakkayya, father of Bammalamahādēvi, queen of Ballāḷa II. Bammaladēvi, queen of Ballāḷa II, is met with in several inscriptions (E.C. V, Channarayapatna 229, 254; E.C. XII, Tiptur 35; E.C. III, Mysore 9). Her elder brother Maḷa-nāyaka seems to have made similar grants for the Śankarēśvara temple at the same village Hemmanahaḷli (E.C. III, Mysore 9 of Ś 1118). Mokhari Lakkayya, the queen's father, is also met with in a record of Hulikal of 1179 A.D. as the ruler of Hulikal in Nirgundanād (E.C. XII, Tiptur 35).

44

At the same village Hemmanahaḷli, on a viragal to the left of the Mahalingēśvara temple.

Size 4'—6" × 3'—0.

Kannada language and characters.

ಅದೇ ಹೆಮ್ಮನಹಳ್ಳಿ ಮೂಲಂಗೇಶ್ವರ ದೇವಾಲಯದ ಎಡಗಡೆ ನ್ನು ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4½' × 3'.

1ನೆಯ ಪುಟ್ಟ—

1. ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮುಖ್ಯೇಶ್ವರ ಶ್ರೀಧರವರಮಲ್ಲ ತಳೆಕಾಡು ಕೊಂಗುನಂಗಲಿ ಗಂಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಉ
2. ಚೃಂಗಿ ಹಾನುಂಗಲು ಬನವಣಿ ಬೆಳ್ಳಂಬುಮಂಗೊಣ್ಣ ಭುಜಬಳ ಹೊಯ್ಯಳ ಶ್ರೀವೀರಬದ್ಧಾಳ ದೇವರು ದೋ
3. ರಸಮುದ್ರದ ನೆರೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರಲು
4. ಪ್ರಮಾದೀಚ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ೩ ಸೋಮವಾರದಂದು ಶ್ರೀಮತು ಪಿಯರನು ಬಮ್ಮಲಮಹಾದೇವಿಯ
5. ರ ಅಧಿಕಾರದಲು ||

Note.

This viragal inscription is incomplete as it breaks off in line 5 after mentioning Bammaladēvi. For some reason or other the details regarding the battle which

took place at the spot as depicted in the sculptures on the viragal pointing to a man fighting with a boar and ascending to Svarga and Kailāsa, are not engraved in the inscription.

As it is, the record gives the titles of the Hoysala king Ballāla II and his queen Bammala-mahādēvi is described as ruling (adhikaradalu). The date is also given as Pramādīcha sam. Pushya śu 3 Sôṃavāra. The only year Pramādīcha in the reign of Ballāla II, coincides with Ś 1115 and taking this year the date given is equivalent to Monday 27th December 1193 A.D.

45

At the same village Hemmanaballi, on a viragal to the south of the Mahalingēśvara temple.

Size 4' x 2'—6".

Kannada language and characters.

ಅದೇ ಹೆಮ್ಮನಹಳ್ಳಿ ಮಹಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' x 2½'.

I ಅಡ್ಡಪಟ್ಟಿ—

1. ಸೈಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತಳಿಕಾಡು
2. ಬನವನೆ ಗೊಣ್ಣ
3. ವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯುತ್ತವಿರೆ

II ಅಡ್ಡಪಟ್ಟಿ—

4. ಹಿರಿಯಲುರ ಕಣ್ಣತ್ತರ ಕೆನವಗವುಣ್ಣ ಮಯ್ಯೂರ ಕೆನವಗವುಣ್ಣನ ಹಡ
5. ದ ಮಗಂಕಾಟ ಕೆನವಮರಿವನೆ ಸೀಮೆಯು
6. ಗುಡಿಬಿಟ್ಟದ್ದಲ್ಲ ಕೆನವಯದೇವಂಗೆ ಬಿಟ್ಟ ಮಣ್ಣು ಕಣ್ಣತ್ತಹಳಿಯ
7. ಆಯ್ನುಹು ಗುಳಿಮಣ್ಣು ಮಾನ್ಯ ಇ ಧರ್ಮ ನಳಿಹಿದ ಗಂಗೆಯ ತ
8. ದಿಯ ತಂಗೆಳು ಕವಿರೆಯ ಕೊಂದ ಆಯಗುಳ ಬೆದೆ ಗದೆ ಹೊರ

Note.

This viragal record is full of lacunæ as several letters are quite worn out and have become illegible. It belongs to the Hoysala period and is probably of the same reign as the previous two records, viz., Ballāla II.

It seems to state that during the reign of the above king, certain gaṇḍas named Kaṇṇattara Kesavagavuṇḍa of Hiriyavura, Maysūr Kesavagavuṇḍa's son Kāṭa and Kesava had encamped in Marivase-sime (guḍi-bittiddalli) and — Kesavayadēva was granted as mānya land of the extent of 500 guḷis in Kaṇṇattahalli. An imprecation is laid against those who violate this charity —stating that such persons will be guilty of killing *Tangēlu* kavile (cows) on the banks of the Ganges. The area of the land given is stated at the end of the inscription as 5 koḷagas of wet and dry lands.

The grant is apparently an instance of land grants for military service made in the times of the Hoysala kings.

Of the villages named in the grant, Hiriyavura is near T.-Narsipur in T.-Narsipur Taluk. Marivase is the village Marase in Mysore Taluk within a distance of about 10 miles from Hemmanahalli.

The phrase tangelu-kavile is met with in several inscriptions and the exact meaning of tangelu is not clear. (See E. C. IX, Hoskote 154, 155; Channapatna 9.)

No date is contained in the record. The characters seem to belong to the close of the 12th or the beginning of the 13th century A.D.

46

At the same village Hemmanahalli, on the base of the pillar set up in front of the Śankarēśvara temple.

Kannada language and characters.

ಅದೇ ಇಲವಾಲ ಹೋಬಳಿ ಹೆಮ್ಮನಹಳ್ಳಿ ಶಂಕರೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ಕಂಬದ ಬುಡದಲ್ಲಿ.

- | | |
|-------------------------------|---|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ಸೋವಿದೇವಪ್ರಭುವಿ | 5. ದಿಗವಡನ ಹಳೆಯ ಹೊ |
| 2. ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತ[ವಿ]ರ | 6. ಅಕೆಯ ಬಾಹಗವಡನ |
| 3. ಉ ಸುಧಕ್ರಿತು | 7. ಮಗ ಸಂಬುವ್ಯ ಮಾಡಿಸಿ |
| 4. ಸಂವತ್ಸರದಂದು ಮ | 8. ದ ಕಂದ (ಚಂದ್ರಸೂರ್ಯರನ್ನು ಕೊನೆಯಲ್ಲಿ ಕೆತ್ತಿದೆ) |

Transliteration.

1. svasti śrī Sôvidêva prithuvî-
2. rājyaṃ geyutta[vi]ra-
3. lu Subhakritu-
4. samvatsaradandu Ma-
5. digavaḍanahaliya Ho-
6. rakeriya Bāchigavaḍana
7. maga Sambuvya māḍisi-
8. da kaṃbha.

Translation.

Be it well. While Sôvidêva was ruling the earth:—In the year Subhakrit, Sambuvya, son of Bāchagavaḍa of Horakeri (outer streets) of Madigavaḍanahalli, got this pillar made.

Note.

The record states that the above pillar was set up by a person named Sambuvya in the year Subhakrit in the reign of Hoysala king Sôṃēśvara. The only year Subhakrit in the above reign corresponds to 1242 A.D. and hence this record belongs to 1242 A.D.

47

At the same place on the base of a pillar in the centre of the maṇṭapa to the south of the temple.

Kannaḍa language and characters.

ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣದಕಡೆ ಮಂಟಪದ ಮಧ್ಯದಲ್ಲಿರುವ ಕಂಬದ ಬುಡದಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

- | | |
|----------------------------|---|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಸೋಮೇಶ್ವರದೇ | 5. ವುಡನಮಗ ಬಾಚಿಗವು |
| 2. ವ ಪ್ರಿಥುವಿ ರಾಜ್ಯಂಗೇಯ್ಯ | 6. ಬಾಚಿಗ[ವು]ಡನ ಮಗ ಬ |
| 3. ತಿರಲು ಸುಭಕ್ರಿತು | 7. ಮಾಚಮಾಡಿಸಿದ ಕಂ |
| 4. ಸಂವತ್ಸರದಂದು ಚಾಮಗ | 8. ಬ ಶ್ರೀ (ಕೊನೆಯಲ್ಲಿ ಡಂದ್ರ ಸೂರ್ಯರನ್ನು ಕೆತ್ತಿದೆ) |

Transliteration.

1. svasti śrī Sôṁêśvaradê-
2. va prithuvirâjyamgeyyu-
3. ttiralu Subhakritu-
4. samvatsaradandu Châmaga-
5. vudana maga Bâchigavu-
6. Bâchiga[vu]ḍana maga Ba-
7. mâcha mâḍisida kam-
8. ba śrī

Note.

This is similar to the previous record and belongs to the same reign, *viz.*, that of Sôṁêśvara and the same year Śubhakrit corresponding to 1242 A.D. This records the setting up of the pillar (in the southern maṭapa) by Bamâcha, son of Bâchigauḍa, who was the son of Châmagaḍa.

48

At the village Kallûru Nâgênahalli in the same hobli of Ilavâla on a viragal standing behind the Śambhuliṅgêśvara temple.

Size 5'—6" × 3'.

Kannaḍa language and characters.

ಅದೇ ಇಲವಾಲದ ಹೋಬಳಿ ಕಲ್ಲೂರು ನಾಗೇನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಶಂಕುಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹಿಂಭಾಗದಲ್ಲಿ ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5'—6" × 3'.

- | | |
|-------------------------------------|------------------------------|
| 1. ಸ್ವಸ್ತಿ ರಕ್ಕನನೊಬ್ಬಂ ಪಲ್ಲನಾಥರ | 3. ಪಿ ಸತ್ತಂ ವೇಳಿವಡಿಯ ಅರಸಿಗನಮ |
| 2. ಣಂ ಶ್ರೀಮತ್ ಪಾಳಿಗಣ್ಣಿ ಪುಣ್ಣು ನೆಹಿ | 4. ಯ್ಯನ |

Transliteration.

1. svasti Rakkasa Noḷambam Pallavâbhara-
2. ṇam śrīmat Pâliganṅe pūṇḍu nere-
3. pi sattaṇ vâḷe-vadiya Arasigana ma-
4. yduna

Translation.

Be it well. *Vēḷevaḍiya* (one who keeps his word of promise?) Arasiga's brother-in-law (name not given) made a vow and completed it and died for the illustrious Rakkasa Noḷamba Pallavābharana Pālīga.

Note.

This records the death by a warrior whose name is not given, by suicide. He is stated to have taken a vow to die for his master the Noḷamba king Rakkasa-Noḷamba Pallavābharana Pālīga. The occasion was probably the death of his master. The sculptures on the viṛagal on which the inscription is engraved include a panel in which a man is sitting and his head is cut off by another.

Such instances of suicide corresponding to the harikari of the Japanese are common in the mediæval history of the Karnāṭaka. A well-known example of this is the death of Kuvara Lakshma on the death of his master king Ballāḷa II and depicted on a pillar in the compound of the Hoysalēśvara temple at Halebid.

No date is given. The characters seem to belong to the 11th century A.D.

49

At the village Kumārabīḍu in the hobli of Ilavāla, on an oil-mill stone in the kodige land granted for the god (Śiva).

Kannada language and characters.

ಆದೇ ಇಲವಾಲ ಹೋಬಳಿ ಕುಮಾರಬಿಡಿನ ದೇವರ ಕೊಡಿಗೆ ಹೊಂದಿಲ್ಲರುವ ಗಾಣದ ಕಲ್ಲಿನಮೇರೆ.

- | | |
|---------------------------|------------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀಮತು ಸಕ ವರಿಷ | 8. ಬಿಡಿನ ದೇವರ ನಂದಾದೀವಿಗೆಗೆ ಆ |
| 2. ೧೩೪೨ ? ನೆ ಜಯಸಂವತ್ಸ | 9. ದಂಜಾಯಕರು ಸಕಳ ಚಂದ್ರಾಕ್ಷ್ಮ |
| 3. ರದ ಮಾರ್ಗಿಶರ ಬಹುಳ | ದಾರಾಪೂರ್ವಕ ಮಾಡಿಕೊಟ್ಟು |
| 4. ಪುತ್ರರಾಯಣ ಸಂಕ್ರಾ | 10. ಕೊಟ್ಟುದು ಇಗಾಣಹೊಲ |
| 5. ನ್ನಿಯ ಲಗ್ನದಲು ಶ್ರೀಮ | 11. ಪಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ |
| 6. ಸ್ವಹಾಲಿಂಗಣ್ಣಾಯಕರಕು | 12. ಗಗಣ ನಾಯಕ |
| 7. ದಂಜಾಯಕರು ಕುಮಾರ | |

Note.

This inscription records the gift of the above oil-mill and the field in which it is set up to the god (Śiva) at the village Kumārabīḍu for defraying the expenses of lighting a perpetual lamp by Gagannadannāyaka, son of Mahalingannāyaka. The date of the grant is given as uttarāyana-sankrānti in the dark half of Margaśira in the year Jaya, Śaka year 1342. Śaka 1342 corresponds to the year Śārvari and not Jaya. The nearest Jaya corresponds to Ś 1336 or 1414 A.D.

T.-NARSIPUR TALUK.

At the town of T.-Narsipur in T.-Narsipur hobli, on a slab lying in the Car Street in front of the house of Ratnam Śrīnīvasa Aiyangār.

Size 3' × 1'.

Kannada language and characters.

ತಿರುಮಕೂಡಲು ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕನಕಾದಲ್ಲೆ ಕೇರವ ಬೀದಿಯಲ್ಲಿರುವ ರತ್ನಂ ಶ್ರೀನಿವಾಸಯ್ಯಂಗಾಯರ ಮನೆಯ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1'.

1. ರದ ಜ್ಯೇಷ್ಠನು ದ ಸಪ್ತಮಿ ಸುಕ್ರವಾರದಂದು ಅಲುಗೋಡಸ್ತಾನಿಕರು ದುಡಿಯಾ
2. ವಾರು ಬನದಾಡೆಯ ಮಗ ಅಮಿತಾಯು ತಂಪೋಗೋಡಂಬಟ್ಟು ವಿಧಾಗ ಸಾಸ

Note.

This record is very incomplete as only a portion of the slab is preserved, the rest being cut off and removed elsewhere. It seems to state that on Friday, 7th lunar day of the bright half of Jyēṣṭha in the year the *sthānikas* (temple trustees) of Ālugōḍ Village, including Buchiyā[nde], Banadāde's son Amitāyu, made a division of property with mutual consent.

Neither the Śāka year nor the cyclic year is contained in the record, nor is any king named. The characters seem to belong to the 14th century A.D.

At the village Ālgōḍ in T.-Narsipur hobli, on a fragmentary slab in the platform of Kari Bomnappanagudi near the village entrance.

Kannada language and characters.

ಕನಕಾ ಹೋಬಳಿ ಅರೋಗಿಡು ಗ್ರಾಮದ ಊರಬಾಗಿಲ ಬಳಿ ಇರುವ ಕರಿ ಬೊಮ್ಮಪ್ಪನ ಗುಡಿಯ ಜಗತಿಯಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲು.

1. ಟ್ಟಿ ತನ್ನ ಕೊಡಗೆ ಯಾದ ಹೆ
- ಮತ್ತೊಂದು ಪಕ್ಕದಲ್ಲಿ—
1. ದ್ವೈವನಿಗಾಯಂ ತನ್ನ ಕೊಡಗೆಯಾದ ಕಿಣ್ಣಿಯಲಕ್ಕ

Note.

This record is very fragmentary as only a portion of the inscription slab is found. It seems to relate to the *koḷagi* (rent-free lands granted for some service) lands of some person not named, one of which was called Herddavasigāl and another was situated in the low-lying wet lands of the village.

No other information is available. The characters seem to belong to the 12th century A.D.

At the same village Ālgôḍ, on a pillar to the left of the bali-mantapa near the village entrance.

Kannada language and characters.

ಅದೇ ಅರೋಗಿಡು ಗ್ರಾಮದ ಬದಲಾಗಿಲಬಳಿ ಇರುವ ಬಲಮಂಟಪದ ಎಡಭಾಗದ ಕಂಬದಲ್ಲಿ.

- | | |
|-------------------------------------|------------------------------|
| 1. ಸೃಸ್ತಿಶ್ರೀ ವೀರನಾರಸಿಂಗ | 6. ಚಾರಿ ದೊಡಯಚರಿಯ ಮಗ ಕೆತಚಾ |
| 2. ದೇವರು ಪ್ರತಿವೀ ರಾಜ್ಯಂಗ | 7. ರಿ ಬೊಗಾಚಾರಿ ಮಾಡಿಸಿಕೊಟ್ಟದೆ |
| 3. ಯುತ್ತುಮಿರೆ ಸಕವರಪಂ | 8. ವಾಲಯ ಹನ |
| 4. ಬಹುಧಾನಿಯ ಸಂವತ್ಸರದ ಛಾದ್ರಪ | 9. ಕಾಚರಿ |
| 5. ದ ಬ ಗಂ ಸೊ ಅರುಗೋಡ ಅರ್ಕನಾಲೆ ಬಳಿ | |

Note.

This records the construction of the above temple by Kêtaçhâri Bôgachâri, son of the goldsmith Bâlâchâri Doḷayâchâri, belonging to the village Ālgôḍ during the reign of Vira Nârasimhadêvar on Monday, 10th lunar day of the dark half of Bhâdrapada in the year Bahudhânya.

No Śaka year is given. The king named is the Hoysala king Narasimhadêva. Whether the record belongs to Narasimha I, Narasimha II or Narasimha III has to be determined. The year Bahudhânya occurred in the reigns of Narasimha I and Narasimha III. The characters seem to belong to the 13th century. Hence it may belong to the reign of Narasimha III. Taking the latter reign, Bahudhânya corresponds to 1278 A.D. and the whole date is equivalent to 12th September 1278 A.D.

At the village Kurubûr in Mûgûr hobli, on a slab standing in the tank bund.

Size 5' × 4'.

Kannada language and characters.

ಮೂಗೂರು ಕೋಟಳ ಕುರುಬೂರು ಗ್ರಾಮದ ಕೆರೆಯೊಳೆಯಮೇಲೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು. (ಈ ಕಲ್ಲು ಪೂರ್ವದಲ್ಲಿ ಕೆರೆಯ ಕೋಡಿಯಲ್ಲಿ ಹೂತುಹೋಗಿತ್ತು. ಈಚೆಗೆ ಇದನ್ನು ತಂದು ಕೆರೆಯ ಎರೆಯಮೇಲೆ ನಿಲ್ಲಿಸಿದ್ದಾರೆ).

ಪ್ರಮಾಣ 5' × 4'.

ಮುಂದಾಗ—

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|----------------------------|--|
| 1. ಸೃಸ್ತಿಶ್ರೀಮನು ಮ | 8. ೪ ದೇವರು ದೋರನಮುದ್ರದ |
| 2. ಹಾಮಂಡರೇಶ್ವರಂ ದ್ವಾರಾವ | 9. ನೆರೆವೀಡಿನಲು ಸುಖಸಂಕಥಾ ಎ |
| 3. ತೀಪುರವರಾಧೀಶ್ವರಂ ಕೊಂಗನ | 10. ನೋಡದಿಂ ಪ್ರದ್ವೀರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರಲು |
| 4. ಂಗಲ ತಳಕಾಡು ಬನವಾನ ಹಾನುಂ | 11. ಸೃಸ್ತಿಶ್ರೀಮನ್ನ ಹಾಪ್ರಧಾನಂ ಸರ್ವಾರ್ |
| 5. ಗಲುಚ್ಚಂಗಿಗೊಂಡ ಭುಜಬಲ ವೀ | 12. ಧಿಕಾರಿ ಸೇನಾಧಿಪತಿ ಹಿರಿಯ ದಂ |
| 6. ರ ಗಂಗ ನವಹಾಯ ಸೂರ ಸಿನ್ಹಂ | 13. ಡನಾಯಕ ಲಕುಮಯ್ಯಂಗರ ದೆಸದಿ |
| 7. ಕಪ್ರತಾಪ ಕೊಯ್ಯಳ ವೀರಬಲ್ಲಾ | 14. ಹೆಗ್ಗಡೆ ಅಕಯ್ಯಂಗರು ಶುಭಕ್ರಿತು |

ಹಿಂದಾಗ—

- | | |
|------------------------------|------------------------------|
| 1. ಸಂವತ್ಸರದ ಪಾಲುಣ ಸು ೧೪ ಅ | 7. ಗೆ ಗಂಗೆಯ ತಡಿಯಲು ಸಾನಿರ ಕವಿ |
| 2. ದಿ ವಾರದಂದು ಕುಜಬೂರ ಹೆಗ್ಗೇ | 8. ರೆಯ ಕೊಂದ ಪಾಪದಲು ಹೋಹರು |
| 3. ಶ್ವರದೇವರ ನಂದಾದೀವಿಗೆ ಅಡಂದಾ | 9. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ಪಾಯೋ |
| 4. ಕೃ ತಾರಂ ಬರನದವಂತಾಗಿ ಆ ಗಾಣದ | 10. ಹರೇಕಿ ವಸುಂಧರಾಂ ಪಷ್ಠಿ |
| 5. ಸುಂಕವಂ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ | 11. ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ |
| 6. ಕೊಟ್ಟ ಧರ್ಮ ಈ ಧರ್ಮವ ನೌದವಂ | 12. ಜಾಯತೆ ಕ್ರಿಮಿ |

Transliteration.

Front—

1. svasti śrīmanu Ma-
2. hāmaṇḍaleśvaraṃ Dvārāva-
3. ti-puravarādhiśvaraṃ Kongu Nam-
4. gali Talakāḍu Banavāse Hānuṃ-
5. gal Uchchamgi-gonḍa bhujabala Vi-
6. ragangan aśahāya- sūra nissam-
7. ka-pratāpa Hoysaḷa Vira-ballā
8. ḷa Dēvaru Dōrasamudrada
9. neleviḍinalu sukha-saṃkathā-vi-
10. nōdadim prithvī-rājyaṃ geyyuttirālu
11. svasti śrīman mahāpradhānaṃ sarvvā-
12. dhikāri sēnādhipati hiriya ḍam-
13. ḍanāyaka Lakumayyaṃgaḷa besadi
14. heggāḍe Tikayyaṃgaḷu Śubhakritu-

Back—

1. saṃvatsarada Phālguna su 14 Ā-
2. divāradandu Kuribōra Heggē-
3. śvara-dēvara nandādivige ā chandra-
4. rka- tāraṃbara naḍavarptāgi ā gāṇada
5. sunkavaṃ dhārā-pūrvakaṃ māḍi
6. koṭṭa dharmma ī dharmmavan aḷidavaṃ-
7. ge Gaṃgeya taḍiyālu sāsira-kavi-
8. leya konda pāpadalu hōharu
9. svadattāṃ paraḍattāṃ vā yō
10. harēti vasundharāṃ shashṭi-
11. rvarsha-sahasrāṇi viśṭbāyāṃ
12. jāyate krimi

Translation.

Be it well. While the mahāmaṇḍaleśvara, lord of the excellent city of Dvārāvati, capturer of Kongu, Nangali, Talakāḍu, Banavāse, Hānungal and

Uchchangi, Bhujabala-Vîraganga, unassisted warrior, nissankapratâpa Hoysaḷa Viraballâḷadêvar was ruling the earth in peace and wisdom at Dôrasamudra :—

Be it well : under the orders of the mahâpradhâna sarvâdhikâri sênâpati hiriya-daṇḍanâyaka Lakumayya :—

Heggade Tikayya granted with pouring of water to last for as long as the moon, sun and stars endure the tax on the oil-mill for the perpetual lamp for the God Heggêśvara of Kuṛibûr, on Sunday, 14th lunar day of the bright half of Phâlguna in the year Śubhakṛit.

He who violates this charity will incur the sin of killing thousand tawny cows on the banks of the Ganges. He who seizes land given away by oneself or by others will be born as a worm in ordure for sixty thousand years.

Note.

This records the grant of tax on oil-mill for the perpetual lamp of the God Heggêśvara of Kuṛibûr by Heggade Tikkayya under the orders of mahâpradhâna sarvâdhikâri Lakumayya in the reign of Ballâḷa I, the Hoysaḷa king.

The dating is imperfect as it does not give the Śaka year, but gives only the cyclic year Śubhakṛit. As Śubhakṛit does not occur during the reign of Ballâḷa II and the record is too early for Ballâḷa I, it can belong to Ballâḷa III's reign (1291-1342). Taking this reign Śubhakṛit corresponds to 1302 A.D. and the tithi Phâl śu 14 is equivalent to 3rd March 1303 which is a Sunday as stated in the grant.

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At the same village Kurubûr, on an oil-mill stone lying in the land of Mallappa.

Tamil language and characters.

ಆದೇ ಕುರುಬೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಲ್ಲಪ್ಪನ ಹೊಂದಲ್ಗ ಹೂಕಿರುವ ಕಲ್ಲುಗಾಣದ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.
ಕಮಿಳು ಧಾಪ್ತ ಮತ್ತು ರಹಿ.

Transliteration.

1. Yilkora-Kâmuṇ-
2. ḍan śeyvitta kâṇa

Translation.

Oil-mill made by Yilkora-Kâmuṇḍan.

Note.

This is an oil-mill gifted by Yilkora-Kâmuṇḍan probably for the use of the Śiva temple referred to in the previous grant. The characters seem to belong to the 13th century A.D.

At the village Karuhatti in the same hobli, on a small slab in the mantapa of Basavêśvara temple.

Size 1'—6" × 1—6".

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಹೋಬಳಿ ಕರುಹಟ್ಟಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬಸವೇಶ್ವರನ ಮಂಟಪದಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 14' × 14'.

- | | |
|-----------------------|--------------------|
| 1. ನಂದೀಶ್ವರ ದೇವರ ದೀಪಾ | 5. ೦ ೨೦೦ ಮಂಜುನು ಆ |
| 2. ರಾಧನೆಗೆ ಕೊಟ್ಟ ಕೊ | 6. ರು ಅಳಿದರು ಗೊವ |
| 3. ಡಗೆ ಮಾರಂಗಿಯ | 7. ಕೊಂದ ಪಪಕೆ ಹೊಹರು |
| 4. ನಾಡ ಕಿಪುವತ್ತಿ | |

Note.

This records the grant of a kodage land consisting of 200 mappus in the village Kiruvatti, situated in Maṅgiyanāḍ (district round Mālangi, a village near Talkāḍ) for the perpetual lamp for the God Nandīśvara. An imprecation is given that those who confiscate this will incur the sin of killing cows.

No date is given nor king named. The characters seem to belong to the 14th century.

At the village Hosapura in the same Mūgūr hobli, on a slab standing near the village entrance on the road to Talakāḍ.

Size 2' × 2'.

Kannada language and characters.

ಮೂಗೂರು ಹೋಬಳಿ ಹೊಸಪುರ ಗ್ರಾಮದ ಉರಬಾಗಿಲ ಒಣೆಯ ಬಳಿ ತಲಕಾಡಿಗೆ ಹೋಗುವ ರಸ್ತೆಯ ಪಕ್ಕದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 2'.

- | | |
|-------------------------|----------------------|
| 1. ರ ಉದ್ರಿ ನಂ ದ ಛಾದ್ರಪದ | 4. ಗಳಿಗೆ ಕೊಟ್ಟ ಕೊಡಗೆ |
| 2. ಬ ೧೦ ಲು ಮಂಚಂಜನವ | 5. ಯ ಮನೆ ಗದ್ದೆ ಬ ೧ |
| 3. ರು ರಾಮಾಣ ಅಯ್ಯ | 6. ಬೆದಲು ೩೦೦ |

Note.

This records the grant of a kodage to Rāmaṇṇa Ayya by Maṇḥaṇṇa on the 10th lunar day of the dark half of Bhādrapada in the year Raudri. The grant is stated to have consisted of a house, wet land of the sowing capacity of 1 khaṇḍuga and 300 measures of dry land.

The characters seem to belong to the 18th century.

At the village Tottavādi in the hobli of Talakāḍ, on a slab standing to the right of the Nārāyaṇasvāmi temple.

Size 4'—6" × 3'—6".

Kannāḍa language and characters.

ತಲಕಾಡು ಹೋಬಳಿ ತೊಟ್ಟವಾಡಿ ಗ್ರಾಮದ ನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಬಲಭಾಗದಲ್ಲಿರುವ ಶಿರಾಶಾಸನ.

ಪ್ರಮಾಣ 4½' × 3½'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ [ಶಕ ವರುಷ]
2. ೧೪೪೯ ಸಂದುವರ್ತಮಾನಕ್ಕೆ ಸಲುವ ಸರ್ವ [ಜಿತ್ಸಂವತ್ಸ]
3. ರದ ಜ್ಯೇಷ್ಠ ಬ ೧೨ ಲು ಶ್ರೀ ಮಂಮಹಾಮಂಡ [ರೇಶ್ವರಕ್ಕ]
4. ಪ್ಲ ದೇವರಾಯ ಮಹಾರಾಯರೂ ಸುಬದಲಪು [ಧ್ವಿರಾಜ್ಯಂಗೇ]
5. ಯುಕ್ತರರಾಗಿ ಪುಂಮುತ್ಸೂರ ವೀರ ಸೂರನಂಜಪೊಡೆ
6. ಯರನಿರೂ [ಪ] ದಿಂದ [ಪ್ರಭುತ್ವಕ್ಕೆ] ಸಲುವ ತೊಟ್ಟವಾಡಿ [ಮ]
7. ಹಾ ಗ್ರಾಮವನೂ ಪುಂಮುತ್ಸೂರ ಆಶ್ವಾಯನ ನೂತ್ರ ರುಕ್ಕಿ ಶಾ [ಪ]
8. ಕಾಶ್ಯಪಗೋತ್ರದ ಚಾಮರಸರ ಮಕ್ಕಳು ಹೊಂನಕಳನ ದೇವಗಳಿಗೆ [ಕೊಟ್ಟ]
9. ಶಿರಾಶಾಸನದ ಕ್ರಮಪಂಕೆಂದಡೆ ಜ್ಯೇಷ್ಠ ಬ ೧೨ ಲು ಆ ಕೃಷ್ಣರಾ [ಯರಿಗೆ]
10. ಧರ್ಮವಾಗದೇಕೆಂದು ಅವರತಂದೆ ನರಸಣ ನಾಕರಿಗೆ ಪುಣ್ಯವಾಗ
11. ದೇಕೆಂದು ಪಂಪಾಕ್ಷೇತ್ರದ ತುಂಗದದ್ರಾಕ್ಷೀರ ವಿರೂಪಾಕ್ಷ ಲಿಂಗದ ಸಂನಿಧಿ [ಯ]
12. ಲ್ಲ ಸಹಿರಣ್ಣೋದಕ ಧಾರಾಪೂರ್ವಕವಾಗಿ ನರಸಪ್ಪಯನವರು
13. ಹೊಂನಕಳ್ಳ ದೇವಗಳಿಗೆ ನಿಮ ಪುತ್ರಪೌತ್ರಪಾರಂಪರೆ ಆಗಿ ಆ ಚಂದ್ರಾ [ಕ್ರೂ]
14. ಸ್ವಾಯಿಗಳಾಗಿ ಸುಬದಿಂದ ಅನುಭವಿಸಿಕೊಂಡು ಬಹಿರೆಂದು ಆ ಗ್ರಾಮದ
15. ಭೂಮಿಯಲು ವಾಮನ ಮುದ್ರೆಯ ಕಲ್ಲನುಹಾಕಿಸಿ ಶಿರಾಶಾಸನವನು ಗ್ರಾಮ
16. ಮಧ್ಯದಲ್ಲ ಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಸಿ ಕೊಟ್ಟವಾಗಿ ಆ ನೀಮಯೋಳಗುಳ್ಳ ನಿಧಿನಿ
17. ಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಆಕ್ಷೇಣ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಆಪ್ತಭೋಗ
18. ತೇಜಸ್ವಾಮ್ಯಗಳನು ನೀವು ಆಧಿಕ್ಯದಾಸ ಪರಿವರ್ತನೆಗಳನು ನಡೆಸಲುಳ
19. ವರೆಂದ ನಮ ಸರುಚಿಯಿಂದ ಕೊಟ್ಟ ಗ್ರಾಮದ ಶಿರಾಶಾಸನ ||
20. ಇದಕ್ಕೆ ಪ್ರಮಾಣಂ ನದ
21. ತ್ತಾಧ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇ
22. ಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋ
23. ನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛುತಂಪದಂ

Transliteration.

1. svasti śrī jayābhyudaya Śālivāhana[śaka varuṣa]
2. 1449 sandu varttamānakke saluva Sarva[-jit-samvatsa]-
3. rada Jyēṣṭha ba. 12 lū śrīmaṁ mahāmaṇḍa- [lēsvara Kṛi-]
4. śhṇadēvarāya-mahārāyarū sukhadālī pru- [thvī-rājyaṁ ge-]
5. yyuttiralāgi Vummuttūra Virasūra Nanjappode-
6. yara nirū[pa]dimda [prabhutvake] saluva Tottavādi [ma]-

7. hâ-grâmanavânû Vummuttûra Âslâyanasûtra Rukkiâ [khe]
8. Kâsyapagôtrada Châmarasara makkaļu Honnakaļasa-dêvagaļige [kotta]
9. šilâ-sâsanada kramaventendade Jêshtha ba. 12 lu â Krushnarâ[yarige]
10. dharinavâgabêkendu avara thânde Narasana-nâkarige puņyavâga-
11. békendu Pampâ-Kshêtrada Tungabhadrâtira Virûpâkshalimpada samnidhi
[ya]
12. Ili sahiranyôdaka-dhârâ-pûrvaka-vâgi â Narasappayanavaru
13. Honnakaļsa-dêvagaļige nitma putra pautra pârampare âgi â-chandrâ
[rika-]
14. stâyigaļagi sukhadimda anubhavisikoņdu bahirendu â grâmada
15. bhûmiyalu Vâmanamudreya kallanu hâkisi šilâ-sâsanavanu grâma-
16. madhyadalli pratishtheyannu mâdisi kottêvâgi â-šimeyoļaguļla nidhi ni-
17. kshêpa jala pâshâpa akshîpi âgâmi sidha sâdhya[im]gaļemba ashtha-bhôga
18. tēja-svâmyagaļanu nîvu âdhi-kraya dâna parivartanegaļanu naðesalu [la]-
19. varenda naņma saruchiymda kottâ grâmada šilâ-sâsana]
20. idake pramânam sada-
21. ttâ dviguṇam puṇyam paradattânupâlanam para-dattâpahârê-
22. ṇa sva-dattam nishphalam bhavêt¹ dâna-pâlanayôr madhye dâna-chchhrâyô-
23. nupâlanam dânat svargam avapnôti pâlanâd achyutam padam

Translation.

Be it well. In the 1449th year of the prosperous Śâlivâhana era, the year Sarvajit being current, on the 12th lunar day of the dark half of Jêshtha, while the illustrious mahâmaṇḍalêshvara Kṛishṇadêvarâya was ruling the earth :—

Under the nirûp of Virasûra Nanjappaḍeyer of Vummuttûr, the great village Tottavâḍi belonging to his rule has been granted under this stone charter to Honnakaļasadêva, son of Châmarasa of Vummuttûr, of Âslâyana-sûtra, Rukśâkhe and Kâsyapa-gotra, as follows :—

On the 12th lunar day of the dark half of Jyêshtha, for the merit of Kṛishṇarâya and the spiritual welfare of his father Narasana Nâyaka, we Narasappaya have granted in the presence of Virûpâksha-linga on the banks of Tungabhadrâ in Pampâ-kshêtra to Honnakaļasadêva the following charter on stone of the village (Tottavâḍi) with pouring of water on gold and of our own free will :—

You might enjoy the village in happiness for as long as the moon and sun endure with your sons and grandsons and their descendants. We have set up in the lands of the village stones marked with the effigy of Vâmana and a stone sâsana in the middle of the village. You may enjoy the eight rights within the boundaries of the village comprising treasure on the surface or underground, water springs, minerals, imperishables, futures, ready and possible income and are entitled to effect the mortgage, sale, gift or barter of the village.

The *pramāṇa* (authority) for this:—Protection of a gift made by another is twice as meritorious as making a gift oneself. By taking away another's gift, one's own gift becomes useless. Between making and maintaining a gift, maintenance is more meritorious than making a gift. By making a gift one goes to Svarga (Heaven); by protecting one (already made) a man goes to a region from which there is no fall.

Note.

This records the gift of the village Toṭṭavāḍi by Narasappaya under the orders of the chief of Ummattūr named Nanjappaḍeyar for the merit of King Kṛṣṇarāya of Vijayanagar, son of Narasā Nāyaka, to a person named Honnakāḷasādēvar, son of Chāmarasa of Ummattūr who belonged to Kāśyapagōtra and Āśvalāyana-sūtra. The usual rights of property over the village were granted, and stones marked with the figure of Vāmana, were set up in the village to mark the boundaries.

The date of the gift is given as 12th lunar day of the dark half of Jyēṣṭha in the year Sarvajit, 1449th year of the Śālivāhana era and corresponds to 26th May 1527 A.D.

The grant is stated to have been made at Pampākshētra.

The usual imprecatory verses conclude the grant.

Nanjarāya Vaḍeyar, chief of Ummattūr, is referred to in several inscriptions (see Gundlupet 5 of 1504, 107 of 1512, etc.).

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At the same village Toṭṭavāḍi, on another slab at the same place near the Nārāyaṇasvāmi temple.

Size 3'—6" × 2'.

Kannada language and characters.

ಅದೇ ನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2'.

- | | |
|-------------------------------------|----------------------------|
| 1. ಶುಭ ಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯು. | 6. ಜ ಓಡೆರು ತೊಟ್ಟವಾದಿಗ್ರಾಮ |
| 2. ದಯಕಾಲವಾಹನ ಶಕವರುಷ | 7. ವನು ಶ್ರೀಮಾದಪಟ್ಟಣದ ಎರ |
| 3. ೧೫೪೩ ಸಂದದುರ್ಮತಿನಂ | 8. ಕ್ರಮದಕ್ಕ ಸಿವಾರ್ಹತ್ತಕ್ಕ |
| 4. ವತ್ಸರದ ಅಷಾಢ ಬ ೫ ಲು | 9. ಕೊಟ್ಟೆವು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |
| 5. ಶ್ರೀಮತು ಮೈಸೂರ ಚಾಮರಾ | |

Transliteration.

1. subham astu svasti śrī vijayābhyu-
2. daya Śālivāhana śaka varuṣa
3. 1543 saṃda Durmati-sam-
4. vatsarada Āṣāḍha ba 5 lu
5. śrīmatu Maisūra Chāmarā-

6. ja-oḍeru Tottavādi-grāma-
7. vanu śrī Mādapaṭṭanaḍa vira-
8. kta-maṭṭhakke sivārppitakke
9. koṭṭevu śrī śrī śrī

Translation.

Good fortune. Be it well. On the 5th lunar day of the dark half of Āshāḍha in the year Durmati, 1543rd of the auspicious Śālivāhana era :—

The illustrious Chāmarāja Oḍer of Mysore granted as an offering to Śiva, the village Tottavādi for the virakta-maṭṭha at Mādapaṭṭana.

Note.

This records the gift of the village Tottavādi to a Lingāyat matt at Mādapaṭṭana (in Gundlupet Taluk) by the Mysore king Chāmarāja Vaḍeyar VI (1617-1637). The date of the gift is given as Ś 1543 Durmati sam. Āshā. ba 5 and is equivalent to June 28, 1621 A.D. As can be seen from the previous grant, the village had been given nearly 100 years before to a Brahman (?) of Kāśyapagōtra—called Honnakaḷasadēvar in the reign of Kṛishnarāja.

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NAGAMANGALA TALUK.

At the village Bellūru in the hobli of Nelligere, writing on *gumbārti* (a pitcher-like vessel on which wicks are put for being lighted with oil at the time of waving lights before the god) in the Mādhavarāyasvāmi temple.

Kannada language and characters.

ನಾಗಮಂಗಲದ ತಾಲ್ಲೂಕು ನೆಲ್ಲಿಗೆರೆ ಹೋಬಳಿ ಬೆಳ್ಳೂರು ಮಾಧವರಾಯಸ್ವಾಮಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಗುಂಬಾರ್ತಿಮೇರೆ ಬರೆದಿರುವುದು.

ಬೆ! ಅಧಿ ಮಾಧುರಾಯಸ್ವಾಮಿಗೆ || ಅ ||

ಲಗಚಾರ್ಯರ ಮಕ್ಕಳು ಗಂಗಣವವರ ಸೇವಾ ||

ವಿ! ಜೈ! ಸು! ನೈಮಿ! ಮಂ!

Note.

This records the gift of the above article of worship for the god Ādi Mādhavarāyasvāmi of Bellūr by Akkasāle (goldsmith) Lingāchārya's son Ganganna. The characters seem to belong to the 19th century A.D.

60

At the same Mādhavarāyasvāmi temple at Bellūr, on the pillar in the south-west.

Kannada language and characters.

ಅದೇ ಮಾಧವರಾಯಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ನೈರುತ್ಯ ದಿಕ್ಕಿನ ಕಂಬದಮೇರೆ.

ಶ್ರೀಮಾಧವ

Note.

This merely gives the name Śrī Mādhava. It may be the name of the deity in the temple.

61

At the same village Bellūru, on a pillar in the navaraṅga of the Viśvēśvara temple.

Kannada language and characters.

ಅದೇ ದೆಘೂರು ಗ್ರಾಮದ ವಿಶ್ವೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಉತ್ತರದ ಕಂಬದಮೇಲೆ.

1. ವಿಶ್ವೇಶ್ವರಸ್ವಾಮಿಗೆ

Note.

This registers the construction of the above pillar in the Viśvēśvara temple in the year Ś 1591 (1669 A.D.). No other details are found in the record.

62

Copper plate grant of Āpinahalli by the Harati chief Rāyappa Nāyaka, dated Ś 1602, in the possession of Mr. Braṃhasūrappa, Jaina Matt, Bellur.

Single plate: Size 12" × 7"

Kannada language and characters.

ಅದೇ ದೆಘೂರು ಗ್ರಾಮದ ಬ್ರಹ್ಮನೂರಪ್ಪನವರು ಹಾಜರಾದ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ: ಪ್ರಮಾಣ 12" × 7".

1. || ಶುಭಮಸ್ತು || ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಜಿ ಚಂದ್ರಚಾಮರ
2. ಚಾರವೆ ಕೈರೋಕ್ಕನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭ
3. ವೆ || ನೃಸಿಂಹಯಾದ್ಯದಯ ಶಾಲಿವಾಹನಶಕವರುಷಂಗ
4. ಉ ೧೬೦೨ನೆ ರಪುದ್ರಿಸಂ| ಧಾದ್ರಪದ ಬ ೧೦ ಲ್ಲು ಡಿಫ ಕೊಲ್ಲಾಪುರ ಜಿ
5. ನಕಂಚಿವೆನು ಗೊಂಡೆ ಸಿಂಹಾಸನದ ಸಮಂತ ಧದ್ರಸ್ವಾಮಿಗಳ ಸಿ
6. ಪೈರಾದ ವೀರನೇನ ಛತ್ತಾರಕರವರ ಪ್ರಿಯ ಶಿಷ್ಯರಾದ ಲಕ್ಷ್ಮೀನೇನ ಧ
7. ಚತ್ತಾರಕರವರಿಗೆ ಆತ್ಮೀಯ ಗೋತ್ರದ ಅಪಸ್ತಂಭನೂತ್ರದ ಯ
8. ಜುಃ ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀಹರಿಕುಮಾರೇಷ ರಂಗ
9. ಪುರಾಜರವರ ಪುತ್ರರಾದ ಕೃಷ್ಣಪುರಾಜರವರ ಪುತ್ರರಾದ ರಾಯ
10. ಪುರಾಜರವರು ರತ್ನಗಿರಿ ಬಸ್ತಿದೇವಸ್ಥಾನದಲ್ಲಿ ಯೇಜಿನೇಶ್ವರ ಸ್ವಾಮಿಪ್ರತಿಷ್ಠಾ
11. ಕಾಲದಲ್ಲಿ ದಾರಾಗೃಹೀತವಾಗಿ ಕೊಟ್ಟಿರುವುದಾನದ ಧರ್ಮ ಶಾಸನದ ದಾನ
12. ಪಟ್ಟಿಕ್ರಮವೆಂತೆಂದರೆ ಡಿಫ ಕೊಲ್ಲಾಪುರ ಜಿನಕಂಚಿವೆನುಗೊಂಡೆ ಸಿಂಹಾ
13. ಸನದ ಸಮಂತಧದ್ರ ಸ್ವಾಮಿಗಳ ಶಿಷ್ಯರಾದ ವೀರನೇನಛತ್ತಾರಕರವರ ಶಿಷ್ಯರಾ
14. ದ ಲಕ್ಷ್ಮೀನೇನಛತ್ತಾರಕರವರಿಗೆ ಆತ್ಮೀಯಗೋತ್ರದ ಅಪಸ್ತಂಭನೂ
15. ತ್ರದ ಯಜು ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀಹರಿ
16. ತಿ ಸಂಮೇಷ ಸರಜ ರಂಗಪುರಾಜರವರ ಪುತ್ರರಾದ ಕೃಷ್ಣಪು
17. ರಾಜರವರ ಪುತ್ರರಾದ ರಾಯಪುರಾಜರವರು ರತ್ನಗಿರಿ ಬಸ್ತಿದೇವ
18. ಸ್ಥಾನದಲ್ಲಿ ಯೇಜಿನೇಶ್ವರಸ್ವಾಮಿಪ್ರತಿಷ್ಠಾ ಕಾಲದಲ್ಲಿ ದಾರಾಗೃಹೀತವಾ
19. ಗಿ ಕೊಟ್ಟಿರುವುದಾನ ಧರ್ಮಶಾಸನದ ದಾನವಸ್ತು ಕ್ರಮವೆಂತೆಂದರೆ ಡಿ

20. ಳ್ಲ ಕೊಲ್ಲಾಪುರ ಜಿನಕಂಟಪನುಗೊಂಡೆಸಿಂಹಾಸನದ ನಮಂತಭದ್ರಸ್ತಾ
21. ಮಿಗಳ ಶಿಷ್ಯರಾದ ವೀರಸೇನಧಚ್ಚಾರಕರವರ ಶಿಷ್ಯರಾದ ಲಕ್ಷ್ಮೀಸೇನಧಚ್ಚಾರಕ
22. ರವರಿಗೆ ಆತ್ಮೀಯಗೋತ್ರದ ಅವಸ್ತಂಧಸೂತ್ರದ ಯಜುಃ ಶಾಖಾ
23. ಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಹರಿತನಂವೇಷ ಸರಜ ರಂಗಪ್ಪ
24. ರಾಜರವರ ಪಾತ್ರರಾದ ಕೃಷ್ಣಪ್ಪರಾಜರವರ ಪುತ್ರರಾದ ರಾಯಪ್ಪರಾ
25. ಜರವರು ರತ್ನಗಿರಿಬಿಸ್ತದೇವಸ್ಥಾನದಲ್ಲ ಯೇಜಿನೇಶ್ವರಸ್ವಾಮಿಪ್ರತಿಷ್ಠಾಕಾಲ
26. ದಲ್ಲ ಧಾರಾಗೃಹೀತವಾಗಿ ಕೊಟ್ಟ ಭೂದಾನಧರ್ಮಶಾಸನದ ದಾನಪಟ್ಟಿ
27. ಕ್ರಮವೆಂತೆಂದರೆ ಯೇರತ್ನಗಿರಿಂಸ್ಥಳದಲ್ಲ ಆನಾದಿಆಗಿಯದ್ದಂತಾ ಬ
28. ಸ್ತ ದೇವಸ್ಥಾನದಲ್ಲ ಜಿನೇಶ್ವರಸ್ವಾಮಿಗೆ ಆರಾಧನೆ ನಡೆಯದೆ ಯಿದ್ದಂ

ಹಿಂಭಾಗ—

29. ಥಾದರಲ್ಲ ನೀವು ಮತಪಂರಕ್ಷಣ್ಯಕರ್ತೃರಾಗಿ ವುದ್ದವಿಸಿದಂಥಾ ಯೇ
30. ಗಸಿಪ್ಪರಾದರಿಂದ ಯೇದೇವಸ್ಥಾನವನೂ ಪುನಃ ಜಿನ್ನೋದ್ಧಾರವಮಾಡಿ
31. ಸಂಪ್ರೇಕ್ಷಣಪ್ರತಿಷ್ಠೆಯನೂಮಾಡಿ ದೇವತಾನಿತ್ಯಪೈಥವಪುರಾವರ್ವ
32. ಕಾಲವು ನಡೆದು ಆನುಕೃತ ನಮಗುವುಂಟಾಗುವ ರೀತಿಗೆ ನಡೆಸಿದಿರಾಗಿ
33. ಅದು ನಿಮಿತ್ಯ ಆ ಮಹೋತ್ಸವಕಾಲದಲ್ಲ ನಿಮಗೆ ನಮ ಸಿರಹದ ಸೀಮೆ
34. ಷೋಳಗಣ ನಂತೆ ದೊಡ್ಡೇರಿ ಹೋಬಳಿಗೂಡಿದ ಬದುವನಪ್ಪ ಸ್ತ
35. ಳ ದೊಳಗಣ ಆಹಿನಪ್ಪಯನೂ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾ
36. ಗೃಹೀತವಾಗಿ ತ್ರಿವಾಚವು ತ್ರಿಕರಣಯುಕ್ತವಾಗಿ ಧಾರೆಯನೆ
37. ರದು ಕೊಟ್ಟವಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವಂತಾ ಯರೆನೆಲ ಕೆಂನೇಕಾ
38. ಧಾರಂಧನೀರಾರಂಧ ಆಣೆ ಆಚ್ಚು ಕಟ್ಟು ಯಾತ ಕಬಿಲೆಗೂಡೆಗೂ
39. ಯಲುಕೆರೆಕುಂಟೆ ಕಾಲುವೆ ಮೊದಲಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವಂತಾ ಪರಿಸ್ತರಣ
40. ದೊಳಗಾಗಿ ಪುತ್ತ್ರಿ ಆದಂತಾ ಸಕಲಸುವರ್ನಾದಾಯ ಸಕಲಧತ್ತಾ
41. ದಾಯವನೂ ನಿಮ ಶಿಷ್ಯಪಾರಂಪರ್ಯವು ಅನುಭವಿಸಿಕೊಂಡು ಸು
42. ಖದಲ್ಲಯಹುವೆಂದು ಬರಿಸಿಕೊಟ್ಟ ದಾನಪಟ್ಟಿ || ಸ್ತದತ್ತಾದ್ವಿಗು
43. ಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ
44. ಸ್ತದತ್ತಂ ನಿಷ್ಕಲಂ ಧರ್ಮೇತ್ || ಶ್ರೀರಾಮಾ

Transliteration.

1. śubham astu || namas tūṅga-śīras-śūmḥi-śāṃdra-śāṃara-
2. śārāve | trāṇlōkya-nagarārambha-mūlastambhāya Śambha-
3. ve || svasti śrī jayābhyaṇḍaya Śālivāhana śakavarushaṃga-
4. lu 1602 ne Ravudri sam | Bhādrapada ba 10 llu Dillī-Kollāpura Ji-
5. nakamehi Penugomḍe simhāsanaḍa Samanta-bhadra-svāmigaḷa śi-
6. shyarāḍa Virasēnabhaṭṭārakaravara priya-śishyarāḍa Lakshmiśēna Bha-
7. ṭṭārakaravarige Ātrēya-gōtrāḍa Āpastambha-sūtrāḍa Ya-
8. juḥ-śākḷādyāyigaḷāḍa śrīman mahārāja śrī Harati Sammēṭa Rāṃga-
9. ppa-rājaravara putrarāḍa Kṛishṇappa-rājaravara putrarāḍa Rāya-
10. ppa-rājaravarū Ratnagiri-bastī dēvasthānadallī yī Jinēśvara-svāmi-pratishṭhā-
11. kāḷadallī dānāgrīhṭavāgi koṭṭa bhūḍānāḍa darma-śāsanāḍa dāna-
12. paṭṭe-krama vēmteṇḍare Dillī Kollāpura Jinakamehi Penugomḍe simhā

13. sanada Samamtabhadra-svâmigala śishyarâda Virasêna Bhaṭṭâarakaravara śishyarâ-
14. da Lakshmisêna Bhaṭṭâarakavarige Âtrêya-gôtrada Âpastambha-sû-
15. trada Yajusâkhâdhyâyigalâda śrîman mahârâja śrî Hara-
16. ti Sammêṭa Saraja Raṅgappa-râjaravara pautrarâda Kṛishṇappa-
17. râjaravara putrarâda Râyappa-râjaravaru Ratnagiri-basti-dêva-
18. sthânadalli yî Jinêśvara-svâmi-pratishṭhâ-kâladalli dârâgrihîtavâ-
19. gi kottâ bhûdâna dharmma-śâsanada dânapaṭṭe-kramavemtemdare Di-
20. lli Kollâpura Jinakamchi Penugomḍe simhâsanada Samamtabhadrasvâ-
21. migala śishyarâda Virasêna Bhaṭṭâarakaravara śishyarâda Lakshmisêna Bhaṭṭâaraka-
22. ravarige Âtrêya gôtrada Âpastambha sûtrada Yajuh-sâkhâ-
23. dhyâyigalâda śrîman mahârâja śrî Harati sammêṭa Saraja Raṅgappa-
24. râjaravara pautrarâda Kṛishṇappa-râjaravara putrarâda Râyappa râ-
25. jaravaru Ratnagiri basti dēvasthânadalli yî Jinêśvara svâmi pratishṭhâkâla-
26. dalli dhârâgrihîtavâgi kottâ bhûdâna dharmma śâsanada dânapaṭṭe
27. kramavemtemdare yî Ratnagiri sthâladalli anâdiyâgiyiddamṭhâ ba-
28. sti dēvasthânadalli Jinêśvara-svâmige ârâdhane naḍeyade yiddam-

Back—

29. thadaralli nîvu mata-samrakshanyâ-karttarâgi vudbhavisidamṭhâ yô-
30. ga-nishṭharâdarimda yî-dēvasthânavanû punaḥ jirnôddhârava mâḍi
31. samprôkshane pratishṭheyanû mâḍi dēvatâ nitya vaibhavavu sârvva-
32. kâlavu naḍadu â sukṛita namagu vumṭâguva ritige naḍasidhirâgi
33. adu nimitya â mahôtsavâ-kâladalli nimage namma Sirehada stime-
34. yolaḡaṇa Samte Doḍḍêri hōbaḷi gûḍida Baḍuvanahallistha-
35. ḷadolagaṇa Âpinahalliyânû sa-hiraṇyôḍaka-dâna-dhârâ-
36. grihîtavâgi trivâchavu trikarâṇa-yuktavâgi dhâreyane-
37. radu kottēvâgi â grâmakke saluvamṭâ yare-nela keṇṇela kâ-
38. ḍârambha nîrârambha aṇe achchukaṭṭu yâta kapile gûḍegû-
39. yilu kere kumṭe kâlûve modalâgi â grâmakke saluvamṭâ paristarâṇa-
40. doḷagâgi vutpatti âdamṭâ sakala-suvarnnâdâya sakala-bhaṭṭâ-
41. dâyanû nimma śishyapâramparyyavu anubhavisi komḍu su-
42. khaḍalli yihudemḍu barasi kottâ dânapaṭṭe † sva-dattâd dvigu-
43. ṇam puṇyam paradattânupâlanam † paradattâpahârêṇa
44. sva-dattam nishphalam bhavêt † Śrîrâmâ

Translation.

Good fortune. Praise of Sambhu.

Be it well. In the year 1602 of the auspicious Śâlivâhana era, in the year Raudri, on the 10th lunar day of the dark half of Bhâdrapada:—The illustrious

mahārāja Rāyapparāja, son of Kṛishnapparāja and grandson of Harati-sammēta Saraja Rangapparāja of Ātrēyagōtra and Āpastambha-sūtra, granted the *dānapaṭṭe* (deed of gift) of the charter of the gift of land made with pouring of water at the time of the consecration of the god Jinēśvara in the basti temple of Ratnagiri, to Lakshmiśēna-bhaṭṭāraka, beloved disciple of Virasēna-bhaṭṭāraka who was a disciple of Samantabhadrasvāmi of the throne of Dillī, Kollāpura, Jinakanchi and Penugonḍe:—

(These details regarding the donor, the donee and the time of the gift are repeated twice again in lines 12-27).

Whereas in this place of Ratnagiri in the basti temple existing from eternity, no worship was paid to the god Jinēśvara and in such a moment you were born as protector of faith and by your work of yōga renovated this temple and performed samprōkshana (purification: and consecration and thereby enabled the divine worship to be carried on in proper form at all time and enabled us to get the merit thereof:—

On account thereof we have granted at the time of that great festival to you the village Āpinahalli in Baḍuvanahalli-i-sthala in Sante Dodḍēri-hobli in our Sirehada-sime with pouring of water on gold at the time of the gift with the *trivācha* (speaking thrice) and *trikarana* (mind, speech and body). You may therefore enjoy in peace in succession from teacher to disciple all the income in gold and paddy that is obtained within the boundaries thereof including all the *yare-nela* (black cotton soil fields?), *kennela* (red soil), *kāḍāramba* (lands watered by rain), *nirāramba* (lands irrigated by tanks, etc.), *aṇe* (dam), *achechukaṭṭu* (area of arable land?), *yāta* (picottah), *kapile* (water-lift), *gūḍe* (heaps of grain?), *gūyala* (corn reaped), tanks, ponds, canals, etc., of the village. To this effect is this *dānapaṭṭe* (roll of gift) caused to be written.

Maintaining of another's gift is twice as meritorious as one's own gift. By taking away a gift made by another, one's own gift is rendered fruitless. Śrī Rāmā.

Note.

This single copper plate record refers to the gift of a village called Āpinahalli in Sirehada-sime (province of Strya) to a Jaina Guru Lakshmiśēnabhaṭṭāraka, disciple of Virasēna-bhaṭṭāraka, who was a disciple of Samantabhadrasvāmi, at the time of consecration of the Jina image in the Ratnagiri-basti temple. The guru is said to be the pontif of the Jainas at Conjeevaram (Kanchi), Penugonḍe (Anantapur District), Kollāpura and Delhi. The donor is the chief of Harati named Rāyapparāja, son of Kṛishnapparāja and grandson of Saraja Rangapparāja.

The date is given as Ś 1602 Raudri sam. Bhādrapada ba 10 and corresponds to 7th September 1680 A. D.

Lakshmiśēnabhaṭṭāraka, simhāsanādhiśa of Dillī, Kollāpura, Jinakanchi and

Penugonḍe is referred to in a record of the village Bellūr (E. C. IV, Nagamangala 43) belonging to the reign of the Mysore King Dēvarāja Oḍeyar.

A stone inscription of the same date (Ś 1602) belonging to the village Āpanahalli records the gift of the village by a Harati chief. Owing to lacunae in the inscription the name of the donee is not given and the donor is called by mistake Harati . . . Ayapparāja (E. C. XII, Maddagiri Talak 12). For the genealogy of Harati chiefs, *see* Epigraphia Carnatica, Vol. XI, Introduction p. 27 ; Vol. XII, Introduction p. 14.

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At the village Bindiganavale in the hobli of Bindiganavale, on a pillar in the navaraṅga of the Kēśava temple.

Size 2'—3" × 1'—6".

Kannada language and characters.

ನಾಗಮಂಗಲ ಕಾಲ್ಪೂಕು ಬಿಂಡಿಗನವಲೆ ಕೋಟೆ ಕೆಶವ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಈಶಾನ್ಯದ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 2½' × 1½'.

- | | |
|-----------------------|------------------|
| 1. ಸಾಧಾರಣ ಸಂವತ್ಸ | 6. ವಸಾಧ ದೇವರ ರಂಗ |
| 2. ರದ ಫಾಲ್ಗುಣ ಸು ೧ ೮ | 7. ಮಂಟಪದಧಂಮ |
| 3. ರ ರೇಷದಕೆಂಮರ್ದ | 8. ದಕಂಠಾ ಮಂ |
| 4. ರ ಮಗ ನೋಟದ ಪ | 9. ಗಮಹಾ ಶ್ರೀಶ್ರೀ |
| 5. ಡರಿ ದೇವನು ಶ್ರೀ ಕೇಶ | |

Note.

This records that the above pillar in the raṅgamantapa of the Kēśavanātha temple was the gift of Nōṭada (shroff or examiner of coins) Paṇḍaridēva, son of Remmarasa of Leha on Sunday the 1st lunar day of the bright half of Phālguna in the year Sādhāraṇa.

The date is not expressed in terms of Śaka era. The characters seem to belong to the early Vijayanagar type, and Sādhāraṇa may be taken as equivalent to 1370 A. D. and the whole date may correspond to Sunday, 16th February 1371 A.D.

64

At the village Bindiganavale in the hobli of Bindiganavale, on a pillar fixed in the southern wall opposite Garuḍa shrine in the navaraṅga of the Kēśava temple.

Kannada language and characters.

ನಾಗಮಂಗಲ ಕಾಲ್ಪೂಕು ಬಿಂಡಿಗನವಲೆ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಗರುಡ ಸ್ತಂಭಿಯ ಎದುರಿಗೆ ದಕ್ಷಿಣದ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಕಂಬದಲ್ಲಿ.

- | | |
|---------------------|------------------|
| 1. ಮಾವನುರಸಾರತಿ ದೇವನ | 2. ಮಗ ಸಿಂಗಂಜನಕಂಬ |
|---------------------|------------------|

Note.

This records the setting up of the above pillar by Singanna, son of Śāratidēva of Māvanūr

The characters seem to belong to the 18th century.

65

On the vacant site of Sahukar K. Ugregauda of Bindiganavale on a nisidi pillar.

Size $4\frac{1}{2}' \times 10''$.

Kannada language and characters.

ನಾಗಮಂಗಲ ತಾಲ್ಲೂಕು ಬಿಂಡಿಗನವರೆ ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದಲ್ಲ ನಾಹುಕಾರ್ ಕೆ. ಉಗ್ರೇಗೌಡರ ಪಾಲ ನಿವೇಶನದಲ್ಲ ಬಿದ್ದಿರುವ ನಿಸಿದಿಯ ಕಂಬ.

ಪ್ರಮಾಣ $4\frac{1}{2}' \times 10''$.

Iನೆಯ ಪಕ್ಕ—

- | | |
|-----------------|-----------------|
| 1. ಭದ್ರಮಸ್ತು ಜಿ | 7. ದ ಆಷಾಡ |
| 2. ನ ಶಾಸನಾ | 8. ಮಾಸದ ಶು |
| 3. ಯ ಶ್ರೀಮತ್ | 9. ದೃ ವಶಮಿಯು |
| 4. ಸಕವರ್ಷ ರ | 10. ಸೋಮವಾರ |
| 5. ೯೭ ಯ ಯು | 11. ಪುಂ ಸ್ವಾತಿನ |
| 6. ವ ಸಂಬತ್ಸರ | |

IIನೆಯ ಪಕ್ಕ—

- | | |
|------------------|---------------|
| 12. ಕ್ಷತ್ರಮು ಮಾ | 18. ದರವರಮ |
| 13. ಗೆ ಆಮೃತ | 19. ಕ್ಕಳ ನಿಮಿ |
| 14. ಜೈ ಕನ್ತಿಯ | 20. ತ್ತ ಪರೋಪ |
| 15. ರುರದು ನೋನ್ತು | 21. ಕಾರಿಗಲ್ |
| 16. ಸಮಾಧಿ | 22. ದೈನಂದಿ ಛಾ |
| 17. ಯಂ | |

IIIನೆಯ ಪಕ್ಕ—

- | | |
|------------------------|--------------|
| 23. ರಕರವರ್ಗ್ಗ (ಪರೋಕ್ಷ) | 25. |
| 24. ನೆಯ | 26. ನಿಲಿನಿವರ |

Transliteration.

I SIDE—

- | | |
|---------------------|------------------|
| 1. bhadram astu Ji- | 7. da Āshāda- |
| 2. na-śāsanā | 8. māśada śu- |
| 3. ya śrīmat | 9. ddha daśamiyu |
| 4. Sakavarsha 8- | 10. Sōmavāra- |
| 5. 97ya Yu- | 11. vum Svātina- |
| 6. vasamvatsara- | |

II SIDE—

12. kshatramumā-
13. ge Amṛitta-
14. bbe Kantiya
15. r uradu nōntu
16. samādhi
17. yim[mudipi]

18. dar avara ma-
19. kkaṣṣ animi
20. ttaparōpa-
21. kārigaḷ Pa-
22. dūanandi-bhaṭṭā-

III SIDE—

23. rakar avargge
24. neya

25.
26. nilisidar

• *Translation.*

May good fortune attend Jina-śāsana. In the auspicious Śaka year 897 Yuva-samvatsara, on Monday, 10th lunar day of the bright half of Āshāḍha, with the constellation Svāti :—

Amṛitabbe-kantiyar did great penance and died by samādhi. Her son Padmanandibhaṭṭāraka, benefactor of all without any motive, set up this stone in her memory.

• *Note.*

This is an instance of the death of a Jaina woman by the rite of samādhi and the building of a memorial for her by her son. The Jaina woman who died is called Amṛitabbe-kanti and her son is named Padmanandibhaṭṭāraka. The last few lines cannot be clearly made out as the letters are much worn out.

The date of the record is given as Ś 897 Yuva samvatsara Āshāḍha śu 10 Sômvāra Svāti-nakshatra and corresponds to 21st June 975 A.D.

66

At the village Kaubadahalli in the hobli of Biṇḍiganavale, on a stone standing to the left of the northern doorway of the ruined Śāntiśvara Basti.

Kannada language and characters.

ಅದೇ ಬಿಂಡಿಗನವರೆ ಹೋಬಳಿ ಕಂಬದಹಳ್ಳಿ ಗ್ರಾಮದ ಹಾಳು ಶಾಂತೀಶ್ವರ ಬಸ್ತಿಯ ಉತ್ತರ ಬಾಗಿಲ ಎಡಗಡೆ ನಿಲ್ಲುವ ಕಲ್ಲು. (ಮೈಸೂರು ಸಕ್ರಮೆಂಟ್ 129ನೆಯ ಶಾಸನವಾಗಿ ಮುದ್ರಿತವಾಗಿದೆ).

1. [ದ್ರೋಹಪ್ರರಾಜನಾದ ನಾಯಕ ಗಂಗರಾಜನ ಮಗ ಬೊಪ್ಪದೇವರಿಗೆ ರೂಪಾರಿ
2. ದ್ರೋಹಪ್ರರಾಜನಾದ ಕನ್ನೆವನದಿಯಂ ಮಾಡಿದ || ಮಂಗಳಮಹಾ ಶ್ರೀ.

• *Note.*

This short inscription has been noticed in page 5 of the Mysore Archaeological Report for the year 1915 and printed in the Hassan District Supplement of Inscriptions (to be published later). But the record has been read more fully now

as a portion of it which was covered with thick coating of white lime and mortar has been cleaned and the letters therein exposed.

The inscription as restored can be translated as follows :—For Boppadêvar, son of [drôha] gharattâ-dandânâyaka Gangarâja, the architect (rûvâri) Drôha-gharattâchâri made this *kanne-basadi* (first basti constructed by a person). Good Fortune.

Gangarâja was a famous general of Vishṇuvardhana, the Hoysala king who ruled from about 1106 to about 1141 A.D. He was a Jaina and is credited with the restoration of several Jaina temples (bastis). He had the title drôha-gharattâ, a mill-stone to traitors. His son was the general Boppa who caused the present basti at Kambadahalli constructed by a sculptor or architect Drôhagharaṭṭâchâri.

Boppa is famous as the builder of the fine Âdiśvara basti at Halebidu (E.C. V, Belur 124). The date of its construction is given as Ś 1055 Pramâdi Vaiś ba 5 corresponding to 26th April 1133. The construction of the Śântiśvara-basti must have taken place a few years earlier, about 1130 A.D. in the reign of the Hoysala king Vishṇuvardhana.

No other details are given in the record.

67

KRISHNARAJANAGAR (YEDATOKKE) TALUK.

At the village Hanasôge in the hobli of Chunchanakatte, on a beam in the navaraṅga of the Âdiśvara-basti.

Kannada language and characters.

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ಹುಂಚನಕಟ್ಟೆ ಹೋಬಳಿ ಹನಸೋಗಿಯ ಅದೀಶ್ವರ ಬಸ್ತಿಯ ನವರಂಗದ ಪೂರ್ವಮುಖದ ಕೊಲೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಹನಸೋಗಿಯ ಹಿರಿಯ ಬಸದಿಯ
2. ಕೊಂಡಿಯ ಕಲ್ಲು ಒರಸೆಯ ಬೊಮ್ಮಿ
3. ಸೆಟ್ಟಿಯರು ಇಕ್ಕಿಸಿದರು.

Transliteration.

1. Hanasôgeya hiriya-basadiya
2. konḍiya kalla oraseya Bommi-
3. settiyaru ikkisidaru

Translation.

Bommisetti set up the konḍiya-kallu (link-stone) of the Hiriya basadi of Hanasôge.

Note.

This records the setting up of the above beam by Bommisetti. No date is given. The characters seem to belong to the 15th century A.D.

CHAMARAJANAGAR TALUK.

On a slab (broken into two parts) lying near a well in the school compound of the village Kudêru in the hobli of Kudêru.

Size 4' x 1'—6".

Tamil and Grantha characters : Tamil language.

Transliteration.

FRONT—

1. svasti śrī pratā-
2. pa-chakravartti Vira-
3. Sômidēvan pra-
4. thuvirājyam pa-
5. ŋi aruḷāni-
6. rka Śakariyā-
7. ŋḍu 1170
8. śeṇṇa Sau-
9. mya-samvarsa-
10. rattil Kuduye-
11. ru nilitavunpa-
12. ḍun Kom-
13. maiyarum Arumu-
14. laiyir Śirāma-

BACK—

15. dēvar Kēsava-
16. nukku viṭṭa ma-
17. ŋ Vammipaḷ-
18. ḷi-chehetabhe-
19. de maṇ Kudûr
20. veḷḷikâl ku
21. kumai datta ?
22. ghna-
23. . . .
24. ŋ pa-
25. ŋṇi-
26. kkuḍuttôm

Note.

This records the gift of some land in Vammipaḷli and Kudêru by the community of Kommeyar of Kudêru (called Kuduyeru in the inscription) to a person named Śrirāmadēvar Kēsavan of the village Arumulai. A cow and calf are engraved below the record to indicate the gift of land.

The inscription belongs to the reign of the Hoysala king Vira Sômesvaradēva (1233-1254 A.D.) and is dated Ś 1170 Saumya corresponding to 1249 A.D. No other details of dating are given.

The community of Kommeyar is referred to in several records (*see* E. C. III, Nanjangud 117 and 118).

TUMKUR DISTRICT.

69

TUMKUR TALUK.

A copper plate grant purchased from Mr. N. P. Lakshmaiyya in the town of Tumkur: Incomplete Ganga record.

3 plates with ring: elephant seal.

Old Kannada characters: Sanskrit language.

Size 9" x 3".

ತುಮಕೂರು ತಾಲ್ಲೂಕಿನ ಮು|| ರಾ|| ಎಲ್. ಪಿ. ಲಕ್ಷ್ಮಯ್ಯನವರು ಹಾಜರಾದ ತಾಮ್ರಶಾಸನ ; ಮೂರು ಹಲಗೆ ಉಂಗುರ ನಹ ; ಆನೆಯ ಮುದ್ರೆ.

ಪ್ರಮಾಣ 9" x 3".

ಹಳಗನ್ನಡ ಲಿಪಿ : ಸಂಸ್ಕೃತ ಭಾಷೆ.

I PLATE B—

1. ಸ್ವಸ್ತಿ ಚಿಹ್ನೆಗವತಾ ಗತ ಘನಗನಾಥೇನ ಪದ್ಮನಾಥೇನ ಶ್ರೀಮದ್ಭಾಷ್ಯವೇಯ ಕುರಾಮಲವ್ಯೋಮಾವ ಧಾಸನಧಾಸ್ಯ
2. ರಾಃ ಸ್ವಭಾಳೈಕಪ್ರಹಾರ ಬಲಿತ ಮಹಾ ಶಿರಾಸ್ತಮ್ಮಲಬ್ಧ ಬಲಪರಾಕ್ರಮೋ ದಾರುಣಾರಿಗಣವಿದಾರಣೋಪ ಲಬ್ಧಪ್ರಣವಿ
3. ಭೂಪಣ ವಿಧೂಷಿತಃ ಕಾಣ್ವಾಯನಸಗೋತ್ರಃ ಶ್ರೀಮತ್ಕೊಬ್ಬಣವರ್ಮಧರ್ಮ ಮಹಾಧಿರಾಜಃ ತನ್ಯಭುತ್ರಃ ಪಿತುರನ್ನಾಗ
4. ತಗುಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯ ವಿಕಿತವೃತ್ತಿಃ ಸಮ್ಯಕ್ಪಜಾಪಾಲನಮಾತೃಧಿಗತ ರಾಜ್ಯಪ್ರಯೋಜ
5. ನೋ ವಿದ್ಯತ್ಯವಿಕಾಶ್ವಾನನಿಕಪೋಪಲಭೂತೋ ನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತೃಪ್ರಯೋಕ್ತೃಕುಶಲೋ ದತ್ತಕ ನೂತ್ರ ವೃತ್ತೇಪ್ರ
6. ಜೇತಾ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಪಿತೃಪೈತಾಮಹ ಗುಣಯುಕ್ತೋನೇಕಚಾತುರ್ಧನನಯು
7. ದ್ವಾವಾಪ್ರಚತುರುವಧಿಸಲರಾಸ್ವಾದಿತಯತಾ ಶ್ರೀಮಾನ್ದರಿ ವರ್ಮಮಹಾಧಿರಾಜಃ ತತ್ಪತ್ನೀದ್ವಿಜ

II A—

8. ಗುರುದೇವತಾಪೂಜನಪರೋ ನಾರಾಯಣ ಚರಣಾನುದ್ಯಾತಃ ಶ್ರೀಮಾನ್ಸಿಪ್ಲಗೇಪ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ
9. ತ್ಯಮ್ಬಕ ಚರಣಾಪ್ನೋರ್ಹರಜಕ್ಷವಿಕ್ರೀಕೃತೋತ್ತಮಾಂಗಃ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮಕ್ರಯಕ್ರೀತರಾಜಃ ಕ್ಷುತ್ಕಾ
10. ವೋಶ್ಚಪಿತಾಶನ ಪ್ರೀತಿಕರ ಸಶಿತಧರಾಜಃ ಕಲಯುಗಬಲ ಪಷ್ಕಾವನಧರ್ಮವ್ಯಪೋದ್ವರಣನಿತ್ಯಸನ್ನದಃ
11. ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಶ್ರೀಮತ್ಕದಮ್ಮಕುಲಗಗನಗಧಸ್ತಿಮಾಲಿನಃ ಶ್ರೀಮತ್ಕೃಷ್ಣವ
12. ರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪ್ರಿಯಧಾಗಿನೇಯೋ ವಿಜೃಂಭ ಮಾಣತಕ್ರತ್ರಯಸಮ್ಮನ್ನಃ ಸಮ್ರಮಾವನತ ಸಮಸ್ತ
13. ಸಾಮಸ್ತ ಮಣ್ಣರೋ ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿಪೂರಿತಾನ್ತರಾತ್ಮಾನಿರವಗ್ರಹಃ ಪ್ರಧಾನಶೌರ್ಯೋವಿದ್ಯತು
14. ಪ್ರವಮಶಗ್ರಿಣಃ ಶ್ರೀಮಾನ್ಕೊಬ್ಬಣ ಮಹಾಧಿರಾಜಃ ಅನೀತನಾಮಾ ತತ್ಪುತ್ರಃ ವಿಜೃಂಭ ಮಾಣ ಶಕ್ತಿತ್ರಯಃ

II B—

15. ಅನ್ದರಿ ಅಲತೃಪ್ತೋರುಳಿಜುಪೆನ್ನಗರಾದ್ಯನೇಕಸಮರಮುಖ ಮುಖತ ಪ್ರಹತಶೂರ
16. ಪುರುಷಪತನಿಪಹಾರ ವಿಪುಲವಿಹಸ್ತೀಕೃತಕೃತಾನ್ತಾಗ್ನಿಮುಖಿಃ ಕಿರಾತಾರ್ಜುನೀಯಪಶ್ವದಶಸ್ತುರೀಕಾ
17. ಕಾರಾಃದುರ್ವಿನೀತನಾಮಧೇಯಃ ಶ್ರೀಮಾನ್ಕೊಬ್ಬಣವಿದ್ಯರಾಜಃ ತನ್ಯಭುತ್ರಃದುರ್ದಾನ್ತವಿಮದ್ಧ ವಿಮೃದಿತ ವಿಶ್ವ

18. ಮೃರಾಧಿಪ ಮೌಲಮಾರಾಮಕರನ್ತ ಪುಷ್ಪಾಪುಷ್ಪಾರೀಕ್ರಿಯಮಾಣಚರಣಯುಗಲನೌನಃ ಶ್ರೀ
19. ಮಾನೋಬ್ಧಿಣಿ ವೃದ್ಧರಾಜೋ ಮುಷ್ಕರ ದ್ವಿತೀಯ ನಾಮಧೇಯಃ ತದಾತ್ಮಜಃ ಉದಿತೋದಿತನಕಲದಿಗನ್ತರ
20. ಪ್ರಥಿತನುರಾಜದುಹಿತಜನನೀಕಃ ಶ್ರೀವಿಕ್ರಮಪ್ರಥಿತನಾಮಧೇಯಃ ಶ್ರೀಮಾನೋಬ್ಧಿಣಿ ಮಹಾ
21. ಧರಾಜಃ ಚತುರ್ಧ್ವಶವಿದ್ಯಾಸ್ಥಾನಾಧಿಗಮವಿಮಲಮತಿಃ ವಿಶೇಷತೋನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ

III A—

22. ವತ್ಸಪ್ರಯೋಕ್ತೃ ಕುಶರೋ ರಿಪುತಿಮಿರನಿಕರ ನಿರಾಕರಣೋದಯಭಾಸ್ಕರಃ ಪ್ರವರವಿದ್ವತ್ ಮುಗ್ಧಲಲನಾಜನೈ
23. ಕರತಿಪಾಶ್ವಃ ತನ್ಯಪುತ್ರಃ ಅನೇಕನಮರ ಸಮ್ಪಾತವಿಜೃಂಭಿತದ್ವಿರದರದನ ಕುಲಶಾಧಿಪಾತವ್ರಣನಂರೂಢದಾ
24. ಸೈದ್ಧಿಜಯಲಕ್ಷಣ ಲಕ್ಷೀಕೃತವಿಶಾಲ ವಕ್ಷಸ್ಥಲಃ ಶಕ್ತಿತ್ರಯಸಮಸ್ಥಿತಃ ನಮದಿಗತಸಕಲಶಾಸ್ತ್ರಾ
25. ತ್ವೃತತ್ವಃ ಸಮಾರಾಧಿತಪ್ರಿವರ್ಗಃ ನಿರವದ್ವಚರಿತಃ ಪ್ರತಿದಿನಮುಧವರ್ಧಮಾನ ಪ್ರಭಾವಃ ಶ್ರೀಮಾನೋಬ್ಧಿ
26. ಣಿ ಮಹಾಧರಾಜಃ ಧೂವಿಕ್ರಮ ದ್ವಿತೀಯನಾಮಧೇಯಃ ಅಹಿಜ ನಾನಾ ಹೇತಿಪ್ರಹಾರಪ್ರವಿಘಟಿತದ
27. ಚೋರಃಕವಾಚೋತ್ತಿ ತಾಸ್ಯಗೃಹಾಸಾಧವಪ್ರಮತ್ತದ್ವಿಪಶತ ಚರಣಕ್ಷೋದನಮ್ ವೃಥಾಭೀಮೇ ಸಂಗ್ರಾಮೇ ಪಲ್ಲವೇ
28. ಸ್ಪರ್ಶನರಪತಿಮಜಯದ್ವೋವೇಳನ್ಯಾಭಿಧಾನೇ ರಾಜಾ ಶ್ರೀ ವಲ್ಲಭಾಬ್ಜಸ್ಯ ಮರತತಟಯಾವಾಪ್ತಲಕ್ಷ್ಮೀವಿರಾಸಃ[ಃ]

III B—

29. ತನ್ಯಾನುಜೋ ನತನರೇನ್ದ್ರಕಿರೀಟಕೋಟಿ ರತ್ನಾಕೃದೀಧಿವಿ[ರಾ]ಜಿತಪಾದಪದ್ಮಃ ಲಕ್ಷ್ಮ್ಯಾ ಸ್ವಯಂ ವೈತಪತಿ
- ನ್ಯವ ಕಾಮನಾಮಾ ಶಿ
30. ಪೃಥ್ವಿಯೋರಿಗಣದಾರಣಗೀತಕೀರ್ತಿಃ ಲಕ್ಷ್ಮೀಲವಕ್ಷಸ್ಥಲಸ್ಥಾಂಪರತಿಮುರರಿಪೋಮೀರ್ತಿಮುಕ್ತಪ್ಪುಮೀರ್ಷೇ ಶು
- ದ್ಧಾರಾಮಸ್ಯ
31. ವೈತ್ತಿಃ ಬುಧಜನಮಹಿತಾಂ ಮಾನವೀಂಸ್ತೀಕರೋತಿ ನಿವಾರ್ಯಾಚ್ಯೋರೋಕಧೂರ್ತಃ ಪರಯುವತಿಹರೋ ದೇವ
- ರಾಜೋಪ ನಿನ್ದ್ಯಃ ಚಿತ್ರಂಕಿಂ
32. ಚಾಕ್ರಚಿತ್ರಂ ಪಲಮಪರಮತಃ ಕಿನ್ನುಶಿಪ್ಪಪ್ರಿಯತ್ನೇಃ ತನ್ಯಕೋಂಗುಣಿ ಮಹಾರಾಜಸ್ಯ ಶಿವಮಾರಾಪ
33. ರ ನಾಮಧೇಯಸ್ಯ ಪೌತ್ರಸ್ಯ ಮವಗತನಕಲಕರಾಕರಾಪ ತತ್ಪತ್ನ ಮವನತನಮಸ್ತ ಸಾಮನ್ತಮಕು
34. ಟತಃಪುಷಿತಬಹುರತ್ನವಿಲನದವದಧನುಃಖಣ್ಣಮಣ್ಣಿತಚರಣನಖಮಣ್ಣಲಸ್ಥಾನುರಾಸುರಬೃನ್ದಬ್ರಹ್ಮಾರಕ ವ
35. ಸ್ವಮಾನ ನಾರಾಯಣ ಚರಣನಿಹಿತಧಕ್ತಿಶ್ಯೂರಪುರುಷ ತುರಗವರವಾರಣಪುಟಾನಂಘ್ರಿಪಾದಾಃ ನಮರಶರಿಸಿದ

Transliteration

I PLATE B—

1. svasti jitam bhagavatā gata-ghana-gaganābhena Padmanābhena śrīmaj-
Jāhnavēya-kulāmala- vyōmāvabhāṣana-Bhāska-
- 2 rah sva-khālgāika-prahāra-khaṇḍita-mahā-śilā-stambha-labdhā-bala-parā-
kramō dāruṇāri-gaṇa-vidāraṇōpalabdhā-vraṇa-vi-
3. bhāṣhāna-vibhūṣitaḥ Kāuṣāyana-sagōtraḥ śrīmat Koṅgaṇivarman-
dharman-mahādhirājaḥ tasya putraḥ pitur anvāga-
4. ta-guṇa-yuktō vidyā-vinaya-vihita- vṛittih samyak-prajā-pālana-mātrādhi-
gata-rājya-prayōja-
5. nō vidvat-kavi-kāñchana-nikashōpala-bhūtō Nitishāstrasya vaktri-prayō-
ktri-kuśalō Dattaka-sūtra-vrittē[h]pra-
6. ṇētā śrīman Mādhava-mahādhirājaḥ tat-putraḥ pitri-paitāmaha-guṇa-yuktō-
nēka-chāturdanta-yu-
7. ddhāvāpta-chatur-udadhi-salilā-svādita-yaśā śrīmān(d) Harivarman- mahā-
dhi-rājaḥ tat-putrō dvija-

II A—

8. guru-dēvatā-pūjana-parō Nārāyṇa-charaṇānuddhyātāḥ śrīmān Viṣṇu-gōpa-mahādhirājaḥ tat-putraḥ
9. Tryambaka-charaṇāmbhō-rha-rajāḥ-pavitri-kṛitōttamāṅgaḥ sva-bhuja-bala-parākrama-kṛaya-kṛita-rājyaḥ kṣhūt-kṣhā-
10. mōshṭha-piṣitāśana-pritikara-naṣita-dharāsiḥ Kaliyuga-bala-paṅkāvasanna-dharmma-vṛishōddharāṇa-nitya-saṇnaddhaḥ
11. śrīmān Mādhava-mahādhirājaḥ tat-putraḥ śrīmat Kadamba-kula-gagana-gabhasti-mālinah śrīmat-Kṛishṇava-
12. rmma-mahādhirājasya priya-bhāginēyō vijrimbhamāṇa-śakti-traya-sam-paṇnah sambhramāvanata-samasta-
13. sāmanta-maṇḍalō vidyā-vinayātisaya-paripūritāntarātmā niravagrahaḥ pradhāna-śauryyō vidvatsu
14. prathama-śanyaḥ śrīmān Koṅgaṇamahādhirājaḥ Avinita-nāmā tat-putraḥ vijrimbhamāṇa-śakti-trayaḥ

II B—

15. Andari Alattūr-Pporuḷore Pernnagarādyanēka-samara-mukha-makha-huta-prahata- śūra-
16. puruṣha-paśūpahāra-vighasa-vihastikṛita - Kṛitāntāgnimukha - Kirātārjuniya-pañchadaśa-sargga-ṭikā-
17. kāraḥ Durvvinita-nāmadhēyaḥ śrīmān Koṅgaṇi-Vṛiddharājaḥ tasya putraḥ durddānta-vimarḍda-vimṛidita-viśva-
18. mbharādhipa-manli-mālā-makaranda-puñja-piñjarī-kriyamāṇa-charaṇa-yugala-naḷinah śrī-
19. mān Koṅgaṇi-Vṛiddha-rājō Mushkara-dvitiya-nāmadhēyaḥ tad-ātmajaḥ uditōdita-sakala-digantara-
20. prathita- Sindhurāja-duhitṛi-jananikaḥ Śrīvikrama-prathita-nāmadhēyaḥ śrīmān Koṅgaṇi-mahā-
21. dhirājaḥ caturddāśa-vidyā-sthānādhigama-vimala-matiḥ viśēshatō' nava-śēshasya Nīti-śāstrasya

III A—

22. vakṛi-prayōkṛi-kuśalō ripu-timira-nikara-nirākaraṇōdaya-Bhāskaraḥ prava-vara-vidagḍha-mugdha-lalanā-jauai-
23. ka-rati-pañchaḥ tasya putraḥ anēka-samara-sampāta-vijrimbhita-dvirada-radana-kuliśābhīghāta-vraṇa-saṃrūḍha-bhā-
24. svad-vijaya-lakṣhaṇa-lakṣhikṛita-viśāla-vakṣasthalaḥ śakti-traya-samanvitaḥ samadhigata-sakala-śāstrā-
25. rttha-tatvaḥ samārādhita-tri-varggaḥ niravadya-charitaḥ pratidinam abhivarddhamāṇa-prabhāvaḥ śrīmān Koṅga-

26. ni-mahādhīrāṣaḥ Bhūvikraṇa-dvītiya-nāmadhēyaḥ apīcha nānā-hēti-
prahāra-pravighaṭita-bha-
27. tōrah-kavāṭōtthitā-srigḍhārā-svāda-pramatta-dvīpa-śata-charaṇa-kshōḍa-
samarda-bhūnē samgrāmē Pallavē
28. ndraṁ narapatim ajayad yō Velandābhīdhānē rāja Śrīvallabhākhyas
samara-śata-jayāvāpta-Lakṣmī-vilāsa

III B—

29. tasyānujō nata-narēndra-kirīṭa-kōṭi-ratnārka-dīdhiti-vi[rā]jita-pādapad-
maḥ Lakṣmīyā svayam-vṛita-patirhn Navakāma-nāmā śi-
30. śhīṭa-priyō'ri-gaṇa-dāraṇa-gīta-kīrttiḥ Lakṣmīm vakshasthalasthām ha-
rati Muraripōm kīrttim akraśtām īshṭē śuddhā Rāmasya
31. vṛittiḥ budha-jana-mahitām mānavīm svīkarōti nirvāchyō Lōkadhūrttaḥ
para-yuvati-harō Dēvarājōpi nīndyaḥ chitraṁ kiṁ
32. chātra chitraṁ phalam aparaṁ atah kinnu śiśhīṭa-priyatvē[h]tasya Komgu-
ni-mahārājasya Śivamārāpa-
33. ra-nāmadhēyasya pautras samavagata-sakala-kalā-kalāpa-tatvas samava-
nata-samasta-sāmanta-maku-
34. ṭa-taṭa-ghaṭita-bahala-ratna-vilasat-amara-dhanuḥ-khaṇḍa-maṇḍita-chara-
ṇa-nakha-maṇḍalas surā-sura-brīṇḍa-brīṇḍāraka-va-
35. ndyamāna-Nārāyaṇa-charaṇa-nihita-bhktiś śūrapurusha-turaga-vara-vāra-
ṇa-ghaṭā-saṁghaṭṭa-dāruṇa-samara-śīrasi da

I Plate B—

1. स्वस्ति जितम्भगवता गतघ्ननगगनाभेन पद्मनाभेन श्रीमज्जान्द्वेय कुलामलव्योमावभासन
भास्क
2. रः स्वस्त्रालगैक प्रहारस्त्रण्डितमहाशिलास्तम्भलब्ध बलपराक्रमो दारुणारि गणविदारणोप-
लब्धघ्नणवि
3. भूषणविभूषितः काण्वायनसगोत्रः श्रीमत्कोङ्कणिवर्मधर्ममहाधिराजः तस्य पुत्रः पितु-
रन्वाग
4. त गुणयुक्तो विद्याविनयाविहितवृत्तिः सम्यक्प्रजापालनमात्राधिगत राज्यप्रयोज
5. नो विद्वत्कविकाञ्चननिकपोपलभूतो नीतिशास्त्रस्य वक्त्रप्रयोक्त्रकुशलो दत्तकसूत्रवृत्ते [ः] प्र
6. णेता श्रीमान् माधवमहाधिराजः तत्पुत्रः पितृपैतामहगुणयुक्तो नेकचातुर्हन्तयु
7. द्वावात चतुरुदधिसलिलास्वादितयशा श्रीमान् द्रविर्मर्ममहाधिराजः तत्पुत्रो द्विज

II A—

8. गुरुदेवतापूजनपरो नारायणचरणानुद्भ्यातः श्रीमन्निष्णुगोपमहाधिराजः तत्पुत्रः
9. ज्यम्बकचरणाम्भोर्हरजः पवित्रीकृतोत्तमांगः स्वभुजबलपराक्रमकयक्रातराज्यः क्षुत्क्षा
10. मोष्टपिशिताशनप्रीतिकरनशितधरासिः कलियुगबलपङ्कावसन्नधर्मवृषोद्धरण नित्यसन्नदः
11. श्रीमान् माधवमहाधिराजः तत्पुत्रः श्रीमत्कदम्बकुलगगन गभस्तिमालिनः श्रीमत्कृष्ण व
12. र्म महाधिराजस्य प्रियभागिनेयो विजृम्भमाण शक्तित्रयसम्पन्नः सम्भ्रमाधनत समस्त
13. सामन्तमण्डलो विद्याविनयातिशयपरिपूरितान्तरात्मा निरवग्रहः प्रधानशौर्यो विद्वत्सु
14. प्रथमशण्यः श्रीमान् कोङ्कणमहाधिराजः अविनीतनामा तत्पुत्रः विजृम्भमाणशक्तित्रयः

II B—

15. अन्दरि अलत्तु प्पौरुळोरे पेन्नगराद्यनेकसमरमुखमखहुत प्रहतशूर
16. पुरुषपशूपहार विघसविहस्तीकृतकृत्तान्ताग्निमुख किरातार्जुनीय पञ्चदशसर्गटीका
17. कारः दुर्विनीतनामधेयः श्रीमान् कोङ्कणिवृद्धराजः तस्य पुत्रः दुर्दान्तविमर्दविमृदितविश्व
18. म्भराधिप मैलिमालामकरन्दपुञ्जपिञ्जरीक्रियमाणचरणयुगलनलिनः श्री
19. मान्कोङ्कणिवृद्धराजो मुष्कर द्वितीय नामधेयः तदात्मजः उदितोदितसकलदिगन्तर
20. प्रथित सिन्धुराजदुहितुजननीकः श्रीविक्रमप्रथितनामधेयः श्रीमान् कोङ्कणिमहा
21. धिराजः चतुर्दशविद्यास्थानाधिगमविमलमतिः विशेषतो नवशेषस्य नीतिशास्त्रस्य

III A—

22. बहू प्रयोक्तु कुशलो रिपुतिमिरनिकरनिराकारणोदयभास्करः प्रवरविदग्धमुग्धललनाजनै
23. करति पञ्चः तस्य पुत्रः अनेकसमरसम्पातविजृम्भितद्विरदरदनकुलिशाभिधातव्रणसरूढभा
24. स्वद्विजयलक्षणलक्षीकृतविशालवक्षस्थलः शक्तित्रयसमन्वितः समधिगतसकलशास्त्रा
25. र्थ तत्त्वः समाराधितत्रिवर्गः निरवयचरितः प्रतिदिनमभिवर्द्धमानप्रभावः श्रीमान् कोङ्क
26. णिमहाधिराजः भूविक्रमद्वितीय नामधेयः अपि च नानाहतिप्रहारप्रविघटित भ
27. टोरः कवाटोत्थितासृग्धारास्वादप्रमत्तद्विपशतचरणक्षोदसम्मर्द भीमे संग्रामे पल्लवे
28. न्द्रन्नरपतिमजयद्यो धेळन्दाभिधाने राजा श्रीवल्लभाख्यस्समरशतजया वाप्तलक्ष्मीविलास

III B—

29. तस्यानुजो नत नरेन्द्रकिरीटकोटिरत्नार्कदीधिति वि [रा]जितपादपद्मः लक्ष्म्या स्वयंवृत
- पतिर्नैवकाम नामा शि
30. प्रप्रियोरिगणदारणगीतकीर्त्तिः लक्ष्मीं वक्षस्थलस्थां हरति मुररिपोम्कीर्त्तिमक्रुर्माष्ट्रे शुद्धा-
- रामस्य
31. वृत्तिः बुधजनमहितां मानवीं स्वीकरोति निर्वाच्यो लोकधूर्तः परयुवतिहरो देवराजोपि
- निन्द्यः चित्रं किं
32. चात्रचित्रं फलमपरमतः किन्नुशिष्टप्रियत्वेः तस्य कौमुणिमहाराजस्य शिवमाराप
33. रनामधेयस्य पौत्रः स्समवगतसकलकलाकलापतत्त्वस्समव्रतसमस्तसामन्तमकु
34. ट तट घटितबहलरत्नविलसद्मरधनुः खण्डमण्डितचरणनखमण्डलसुरासुरवृन्दवृन्दारकव
35. न्धमान नारायणचरणनिहितभक्ति इशूरपुरुषतुरगवरवारणघटासंघट्टाकणसमरशिरसिद

Note.

This Ganga record, while describing the achievements of Śrīpurusha, does not register any grant nor can we make out to which king of the Ganga dynasty it relates. Hence its date, too cannot be determined. It must be, however, later than the period of the Ganga King Śrīpurusha (C 788 A.D. according to Jouveau Dubrueil).

The epithets given in praise of the Ganga kings and their genealogy up to Śrīpurusha resemble mostly those given in the Manne plates of Yuvarāja Mārasimha, son of Śivamāra Saigotta, up to line 29, and hence the translation of that record up to line 29 may be taken as that of the present record with certain additions and omissions. (See E. C. IX, Nelamangala 60.)

The epithets found in the present record and not found in the Maṇṇe plates may be stated here. These are met with mostly in other Ganga Plates.

Line 10.

‘kshut-kshāmōshṭhapiśitâśana-pritikara-nisita-dhârâsêh.’

The meaning of this epithet in praise of Mâdhava, son of Vishṇugôpa is: Possessed of a sharp sword ever pleasing the flesh-eating demons emaciated with hunger (*see* Nallâla grant of Durvinîta, p. 69, M. A. R. 1924).

Line 12.

‘sambhramâvanata-samasta-sâmanṭa-maṇḍalah.’

This epithet is in praise of Avinîta. It may be translated as: Before whom all the feudatory kings bow with eagerness.

Line 15.

The name Poruḷare, a place of battle in which Durvinîta is said to have been victorious, seems to be given in our plates as Poruḷore.

Line 17.

The epithet ‘śrîmân Kongaṇi-vṛiddha-râjah’ given in our plates for Durvinîta is omitted in the Maṇṇe plates.

Line 19.

The same epithet ‘Kongaṇivṛiddharâjah’ is given in our plates for Mushkara and omitted in the Maṇṇe plates.

Lines 19—20.

The epithet ‘uditôdita-sakala-digantara-prathita-Sindhurâja-duhitṛi-jananikah’ in our plates for Śrîvikrama is omitted in the Maṇṇe plates. It means: Having as mother the daughter of Sindhurâja who had great fame in all the quarters.

Line 20.

The epithet ‘śrîmân Kongaṇi-mahâdhirâjah’ in praise of Śrîvikrama in our plates is omitted in the Maṇṇe plates.

Line 22.

The epithet ‘pravara-vidagdha-mugdha-lalanâ-janaika-rati-panchah’ in praise of Śrîvikrama in our plates is omitted in the Maṇṇe plates. The epithet means: A cupid in sporting with accomplished and gentle women.

Line 24.

The epithet ‘śakti-traya-samanvitah’ in praise of Bhûvikrama is also not found in the Maṇṇe plates. It means: Possessed of three śaktis (constituents of royal power).

Line 25.

The epithet ‘śrîmân Kongaṇi-mahâdhirâjah’ for Bhûvikrama is also omitted in the Maṇṇe plates.

Line 28.

The form *Veḷanda* is given for *Viḷanda*, a place of battle.

Lines 30—32.

The verse 'Lakṣmīṃ vakṣa-sthalasthām harati Muraripōh kīrtim ākrasṭum iṣṭe śuddhām Rāmasya vṛttim budha-jana-mahitām Mānavim svīkarōti nirvāchyō lōkadhūrttāh para-yuvati-harō Dēvarājōpi nindyah chitram kim chātra chitram phalam aparam atah kinnu śiṣṭapriyatvé.' This stanza is not found in the *Maṇṇe* but found elsewhere and translated thus: Established at the breast of Lakṣmī he takes away the fame of Muraripu (Viṣṇu), desires the pure character of Rāma, assents to the doctrine of Manu revered by the wise; inexpressible terror to the world, as a seducer of others' young wives he is a blameless Dēvarāja (Indra); how wonderful! and what greater wonder then can be the fruit of the affection of the good? (E. C. XII, Tumkur 23, Hebbur Plates: translation by Rice, p. 7.)

Line 33.

The epithet applied to Śrīpuruṣa, grandson of Śivamāra, as 'samavagata-sakala-kalā-kalāpatatvah' in the present plates is not found in the *Maṇṇe* plates. It means: Who understands the truth of the multitude of all the *kalās* (branches of learning).

Line 34.

The epithet 'surāsura-brinda-brindāraka-vandyamāna' is omitted in the *Maṇṇe* plates. It may be translated as: One who receives obeisance from the assemblage of suras, asuras and brindārakas. It is an epithet in praise of the god Nārāyaṇa.

No further details are given in the record. Hence it is not translated fully. The characters are clear and orthography has few errors. The record appears to be a genuine set of *Ganga plates* of the 9th century A.D. from its paleography and contents. But it is incomplete as the record does not go beyond line 35 in the third plate. Apparently there were other plates in the record which have been lost.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED
ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page in the Report	Inscription number in the Report	Date	Ruler
			CHALUKYAS.
121	23	No date	Vikramādityarasa (Vikramāditya II)
129	30	16th regnal year: Ś 592 Vaiśākha Purnami (670 A.D.)	Vikramāditya (II)
137	31	....	Vikramāditya (VI) Tribhuvanamalla.
			GANGAS.
117	22	No date	Konguṇi A r a s a r (Śrī-purusha ?)
121	23	No date	Konguṇi A r a s a r (Śrī-purusha)
196	69	....	....
			KADAMBA CHIEFS.
143	36	No Date, C 1034 A.D.	Nītimahārāja
145	37	Chāl. Vikrama 21 Dhātu Kārtika Nandīśvaradashtami—27th Oct. 1096 A.D. (Nandīśvaradashtami occurs on Ashādhā śu 8, Kār. śu 8 and Phāl. śu 8 each year.)	Ereyanga

ARRANGED ACCORDING TO DYNASTIES AND DATES

Contents and Remarks

Records the death of a warrior named Dāsiamman, servant of Konguṇi-Arasar (Ganga King Śrīpurusha) during the capture of Kanchi by the forces of Vikramādityarasa (Vikramāditya II).

A copper plate record: gives the usual genealogy of the Western Chālukya Kings from Pulakēśi to Vikramāditya (I) and records the grant of some lands to certain Brahmans named Bālunka, Kōnanka, etc., by the King encamped at Malliyūr to the west of Kānchī-pura. The grant is said to have been made by the King at the instance of the Ganga prince Mādhava and his queen who was a daughter of Raṇarāgavarṇma, elder brother of Vikramāditya. The grant is said to have been issued by the mahā-sandhi-vigrahika Jayatsēna. The name of the engraver is Bhāgyabala.

Fragmentary grant.

A viragal inscription records the fight at Bāgivūr in which Katti-Arasar, a subordinate of Konguṇi Arasa? takes part. A warrior named Bhānudāsa, servant of Konguṇi-Arasa (Śrīpurusha) is said to have fought and died in the battle.

[See under Chalukyas.]

Incomplete copper plate record. It gives the usual genealogy of the Western Ganga Kings up to Śrīpurusha and then stops.

Viragal record: Mentions the heroism of Mācha of the village Kōgōḍ whose inhabitants allied themselves with those of Tagarenād district during the invasion by Baṇḍara Dumma Kāṭayya in the war of Nītimahārāja.

Records the construction of a Jaina basadi by Asavabbarasi, queen of Ereyanga. Ereyanga's genealogy is given as follows: In the Kadambāmnāya (Kadamba family) was born Jayavarṇma, king of Pattalige; his descendant was Raṇaki; Raṇaki's son was Hriḍuva; his son Būta; his son Chinṇa; Chinṇa's son by his wife Śuggiyabbarasi was Ereyanga who gave shelter to Ālvas (Ālvara) against the attack by Nriparatna. He defeated the troops of Chōlika and protected Jakkaladēva. His son by the queen Yēchāmbikā was Chinṇa and his son Erega or Ereyanga. His queen Asavabbarasi built a basadi and a woman named Māchave-ganti, disciple of the Jaina-guru Ravichandra of Dēsigagaṇa, made a grant of land for the same.

List of Inscriptions published in the Report

Page in the Report	Inscription number in the Report	Date	Ruler
			NOLAMBAS.
176	48	No Date, C 11th century	Rakkasa Nolamba Pāṇiga
			HOYSALAS.
193	66	No Date, C 1130 A.D.	[Vishṇuvardhana]
171	43	Ś 1111 Kīlaka Amāvāse, Sūrya- grahana, Śukravāra, 24th August 1188?	Ballāḷa II
173	44	Pramādicha Pushya śu 3 Sōmavāra, 27th December 1193.	Do
141	35	Ś 199 Krōdhana Vais śu 7—27th April 1205?	....
174	45	No Date	[Ballāḷa II]?
126	26	Ś 1151, Virōdhi Chai. ba 30, Sōma- vāra, Sankramaṇa Vyatipāta--26th March 1229 A.D. Monday, Mēsha sankramaṇa on the previous day.	Narasimha II
175	46	Śubhakrit, 1242, A.D.	Sōvidēva
175	47	Do	Do
195	68	Ś 1170 Saumya 1249 A.D.	Sōmēśvara
179	52	Bahudhānya Bhādrapada ba 10 Sō— 12th Sept. 1278 A.D. ?	Narasimha III
107	8	No Date	[Narasimha III]
179	53	Śubhakrit, Phāl śu 14 Ādivāra—3rd March 1303 A.D. ?	Ballāḷa III

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Viragal : Records the death of a warrior in the completion of a vow to die for his master, the King.

Records the construction of a basadi (Śāntiśvara basti at Kambadahalli) by the architect Drôhagharattāchāri under orders of Boppadēva son of Gangarāja.

Records the grant of some land, etc., for the god Gangēśvara at Hemmanahalli by Heggade Mahādēva, under orders of Mokhari Lakkayya, father of the queen Bammala-mahādēvi.

Incomplete record : Mentions the queen Bammala-mahādēvi.

A viragal record. The eleven nāḍs are said to have made a grant to a warrior named Lakkaya who seized the cattle of the village Aravalli on their behalf. The names of Kumāra Lakshmīdhara-daṇḍanāyaka and of Viraballāḷa ruling at Hallavūr are mentioned as the General and King under whose authority the nāḍs functioned.

An incomplete viragal record. Some land in Kaṇṇattahalli is stated to have been granted to a warrior Kesavayadēva by certain gaṇḍas who had encamped (guḍi-bittiddalli) in Marivase-sīme. No date is given. The king is not named.

Records some grant to the temple of Kalidēva at Lōkiyakere by a customs officer Gōparasa, who was a subordinate of the mahāpradhāna Polāḷvadannāyaka. The grant was to be supervised by the mummuri-daṇḍangal (merchants) of the village.

Records the setting up of a pillar (in front of the Śankarēśvara temple at Hemmanahalli) by a gaṇḍa.

Similar record relating to the same temple.

Records the gift of some land in the villages Vammipalli and Kudēru to some person by Kommeyar of Kudēru (Kuduyēru).

Records the construction of a temple by a goldsmith of the village Ālugōḍ named Ketāchāri Bōgāchāri.

Records the gift of some land to the Brahmans of the brahmapuri named Perumāle-pura set up by mahāpradhāna Perumāledēva-daṇḍanāyaka at Bemmatanūr (Chitaldrug).

Records the grant of taxes on oil-mills at Kuribūru for the perpetual lamp in the Heggēśvara temple at the place, the grant being made by Heggade Tikkayya under the orders of the mahāpradhāna-sarvādhikāri sēnādhipatihiriya-daṇḍanāyaka Lakumayya. No Śaka year is given, but only cyclic year Śubhakrit is named.

List of Inscriptions published in the Report

Page in the Report	Inscription number in the Report	Date	Ruler
			VIJAYANAGAR KINGS.
152	39	Vijaya, Kārtika śu 1 Budhavāra— 25th October 1413 A.D.	Dēvarāya II
155	41	Ś 1356' Ananda, Māgha ba 5 Hasta nakshatra, Sunday—9th January 1435 A.D. Irregular.	Do
111	15	Rākshasa, Phāl ba 12—14th March 1436 A. D.	Do
183	57	Ś 1449 Sarvajit Jyēsh. ba 12—26th May 1527 A.D.	Krishnarāya
112	16	Kali 4628 Śālivāhana Ś 1449 Sarvva- jit Āshā ba 10 Ādityavāra—23rd June 1527 A.D., Sunday.	Do
			DUMMI CHIEF.
108	9	Ś 1386 Pārthiva Bhādra ba 10, Bhānu- vāra, Pushya-nakshatra—15th Sep- tember 1465 A.D.	Mahānāyakāchārya Dummi Virappanāyaka.
			UMMATTUR CHIEF.
183	57	Ś 1449, Sarvajit Jyēsh ba 12	Nanjappodeyar ...
			HARATI CHIEFS.
187	62	Ś 1602, Raudri Bhādra ba 10—7th September 1680.	Rāyapparāja, son of Kri- shnapparāja, and grand- son of Saraja Rangappa- rāja.
115	20	Hēmaḷambi C. 1657 A.D.	Timmappanāyaka

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Registers the gift of a village Bekkinahalli in Godumalenād by Teppada Yīśvara-dēva's grandson Mādanna to the Virāṣaiva guru Māḷigeya Mallināthadēva as maṭha-mānya-dharma in the name of the donor's mother, Gaurādēvi.

Records the performance of *samprokshana* (purifying ceremony) to the utsava vigrahas of the gods Prasanna Kēśava, etc., at Nuggihalli *alias* Vijaya Sōmanāthapura by local officer (adhikāri) Chikka Bhīmanna, son of Jālada Bhimiseṭṭi prabhu of Yelabankanād and palace officer while Kaṭṭigeya Guṇḍappa Nāyaka was governing Nuggiyahalli-nād.

Merely gives the name of the King. Incomplete.

Records the gift of the village Toṭṭavādi to Honnakāḷasadēva of Kāśyapagōtra by Nanjappaḍeyar, Chief of Ummattūr.

An instance of a *nambuḡeya sāśana* (charter of guarantee) granted by Rāmaṇṇa Nāyaka, agent for Chinnappa-Nāyaka to the eighteen gauḍu-praje of the village Dummi promising that he would not levy unjust dues or taxes on the villages.

Records the construction of the central hall (rangamaṇṭapa) of the temple of the Tiruvengāḷa-nātha (now called Ranganātha) at Hoṛakeri by mahānāyakāchārya Dummi Virapanāyaka. No overlord is named.

See under Vijayanagar.

Copper plate grant: records the gift of the village Āpinahalli in Baḍuvananalli-sthāḷa in Sante Doḍḍēri Hobali in Sirehadasīme (Śīrya) by the mahārāja Harati Sammēṭa Rāyapparāja to the Jaina guru Lakshmīsēna-bhaṭṭāraka at the time of the consecration of the god Jinēśvarasvāmī in the basti at Ratnagiri which is said to have been renovated by the Jaina guru. The record ends with the word Śrī Rāmā, which may stand for the signature of the chief.

Records the grant of some land as *umbali* to a barber named Tammaya by mahānāyakāchārya Haratiya Timmaṇṇanāyaka Ayanavaru in the cyclic year Hēmaḷambi. No Śaka year is given.

List of Inscriptions published in the Report

Page in the Report	Inscription number in the Report	Date	Ruler
			MYSORE KINGS.
185	58	Ś 1543 Durmati Āshā ba 5—June 28, 1621	Chāmarāja Voḍeyar
156	42	Ś 1747 Pārthiva Kār. śu 15 Friday—25th November 1825.	Kṛishṇarāja Voḍeyar
		MISCELLANEOUS DATED	
192	65	Ś 897 Yuva Āshā śu 10 Monday Śvātinakshatra—21st June 975, Monday (previous day Svāti).	....
140	34	Ś 949 Vais ba 13 Śanivāra Aśvini nakshatra—6th May 1027.	....
105	4	No Date—C. 1355	....
177	49	Ś 1342? Jaya Mār ba Uttarāyana Samkrānti—C. 1414.	....
104	1	Ś 1385 Śōbhakṛit Kār śu 15—27th October 1463?	....

arranged according to Dynasties and Dates —*concl'd.*

Contents and Remarks

Registers the grant of the village Tottavāḍi by the king to the virakta-maṭha (Lingāyat Matt) of the village Mādāpaṭṇa.

A sannad : registers the gift of certain villages Binakanahalli, Mēgaḍahalli and Nāgalagerē in Sōsale taluk by the king to the guru Śaṭakōpa Śrīranganāthasvāmi of Ahōbala maṭha for the daily services of the god Lakṣmīnrisimha of the matt and for the feeding of the Brahmans in the matt, etc.

A Jaina samādhi record : states that a nun named Amṛitabbe-kantiyar died by samādhi and that her son named Padmanandi-bhaṭṭāraka built a pillar (nisidiya-kamba) in her memory.

Records that one Ayyāla-Māyati Katayira with the titles Bhadrāvatāra, Kaliyuga-Madana, etc., obtained the office of pergaḍe (Arumaravattiḷi chāyila perggaliṭaṇa) of Satapāla.

Records the construction of the temple of Sampige Siddēśvara (at Chitaldrug) by Hariyaṇṇa son of Hiriya Siddaṇṇa. His brother Sōvaṇṇa is stated to have built the tower in front of the temple. From other inscriptions it is known that Sōvaṇṇa built the above tower in about 1355 A. D. in the reign of Bukka I. No date however is given in the record itself.

Records the gift of a stone oil-mill and a land by a dannaṇyaka (name worn out) son of Mahālinga Dannaṇyaka for a perpetual lamp in the temple at Kumārabīḍu. Date irregular.

Jaina record of nistige recording the death of a person named Gummiseṭṭi. Date irregular.

APPENDIX A.

List of Photographs taken during the year 1938-39.

Serial No.	Size	Description	View	Village	District
1	8½" × 6½"	Krishnasvami temple	Processional image, front	Tonnur	Mandya
2	Do	Do	Do back	Do	Do
3	Do	Do	Do	Do	Do
4	Do	Do	Stone image	Do	Do
5	6½" × 4½"	Do	South-west view of garbhagriha.	Do	Do
6	Do	Do	South-east view of the temple with uyyale-kamba.	Do	Do
7	Do	Kailasesvara temple	South-east view	Do	Do
8	Do	Darga	Front view	Do	Do
9	8½" × 6½"	Narasimha temple	Narasimha	Do	Do
10	Do	Do	Ramanujacharya	Do	Do
11	12" × 10"	Srikanthesvara temple	Front tower	Nanjangud	Mysore
12	Do	Do	View from south-east	Do	Do
13	Do	Do	Back view of gopura, etc. from the 1st floor.	Do	Do
14	8½" × 6½"	Do	Back view of front gopura.	Do	Do
15	Do	Do	Bull	Do	Do
16-22	12" × 10"	Do	Saiva saints	Do	Do
23	6½" × 4½"	Do	Do	Do	Do
24	Do	Do	Pillars in navaranga	Do	Do
25	12" × 10"	Do	Bhakta vighrahas	Do	Do
26	6½" × 4½"	Do	Do	Do	Do
27	12" × 10"	Karnataka map	...	...	...
28	6½" × 4½"	Do	...	...	...
29	12" × 10"	Do another	...	...	...
30	6½" × 4½"	Do do	...	...	...
31	Do	Archæological Office Museum.	Vaidyesvara figure, front	Mysore	Mysore
32	Do	Do	Do back	Do	Do
33	10" × 8"	Stone inscriptions	Ganga King Satyavakya	...	...
34	Do	Do	Do another	...	...
35	Do	Copper plate inscription of Avinita.	...	...	...
36	Do	Do	...	...	...
37	6½" × 4½"	Do	Seal	...	...
38	8½" × 6½"	Madhavaraya temple	South-west view	Bellur	Mandya
39	Do	Madhavaraya temple	Madhava	Do	Do
40	Do	Do	Venugopala	Do	Do
41	Do	Isvara temple	View	Do	Do
42	6½" × 4½"	Do	Venugopala	Do	Do
43	Do	Do	Kesava	Do	Do
44	Do	Do	Karugal	Do	Do
45	8½" × 6½"	Chunchangiri hill	View	...	Do
46	6½" × 4½"	Do	Cave doorway	...	Do

APPENDIX A.—*contd*

Serial No.	Size	Description	View	Village	District
47	8½" × 6½"	Kesava temple	South-east view	Nagalapur...	Tumkur
48	Do	Do	South-west view	Do	Do
49	Do	Do	Interior	Do	Do
50	6½" × 4½"	Do	South-east view	Do	Do
51-55	Do	Do	Wall images	Do	Do
56	8½" × 6½"	Isvara temple	South-west view	Do	Do
57	Do	Do	Sukhanasi doorway	Do	Do
58	Do	Do	Wall images	Do	Do
59	6½" × 4½"	Do	Do	Do	Do
60	8½" × 6½"	Gangadharesvara temple	Stone bell	Turuvekere	Do
61	Do	Sankaresvara temple...	Front view	Do	Do
62	12" × 10"	Srinivasa temple	Srinivasa	Nonavinakere	Do
63	6½" × 4½"	Do	Koneri Iyengar	Do	Do
64	12" × 10"	Gopalakrishna temple	Kesava	Do	Do
65	Do	Do	Venugopala	Do	Do
66	Do	Do	Processional image front	Do	Do
67	Do	Do	Do back	Do	Do
68	8½" × 6½"	Isvara temple	Interior view	Do	Do
69	6½" × 4½"	Do	Doorway	Do	Do
70	Do	Do	Pillar	Do	Do
71	Do	Do	Mahisha suramardini	Do	Do
72	8½" × 6½"	Kesava temple	South-east view	Tandaga	Do
73	Do	Do	Interior view	Do	Do
74	Do	Do	North-east view	Do	Do
75	6½" × 4½"	Gavisiddesvara hill	Gavi doorway	Do	Do
76	8½" × 6½"	Lakshminarasimha temple.	Lakshminarasimha	Vighnasante	Do
77	Do	Do	Venugopala	Do	Do
78	8½" × 6½"	Lakshminarasimha temple	Kesava	Do	Do
79	Do	Do	Mahishasuramardini	Do	Do
80	12" × 10"	Do	South view	Do	Do
81	6½" × 4½"	Do	North view	Do	Do
82	Do	Isvara temple	South-west view	Do	Do
83	8½" × 6½"	Bettesvara temple	Kesava	Agrahara-belguli.	Hassan
84	Do	Do	Sukhanasi doorway	Do	Do
85	6½" × 4½"	Do	Sarasvati	Do	Do
86	Do	Do	Saptamatrika	Do	Do
87	12" × 10"	Lakshminarasimha temple.	Ceiling	Nuggihalli	Do
88	10" × 8"	Do	Do	Do	Do
89	8½" × 6½"	Do	Doorway of Venugopala shrine.	Do	Do
90	Do	Kesava temple	Kesava	Dindagur	Do
91	Do	Isvara temple	Side view	Do	Do
92	6½" × 4½"	Gadderamesvara temple	Bull	Chennarayana-patna.	Do
93	Do	Do	Back view	Do	Do
94	Do	Durga temple	Torana	Do	Do
95	8½" × 6½"	Janardana temple	South-west view	Anekere	Do
96	Do	Do	Ceiling	Do	Do

APPENDIX A.—*concl'd.*

Serial No.	Size	Description	View	Village	District
97	6½" × 4½" ...	Janardana temple ...	Stone image ...	Anekere ...	Hassan
98—99	12" × 10" ...	Narasimha temple ...	Inscription stone ...	Gramma ...	Do
100	8½" × 6½" ...	Do ...	Do ...	Do ...	Do
101	12" × 10" ...	Vindhyagiri hill ...	Gomatesvara ...	Sravanabelgola.	Do
102	8½" × 6½" ...	Do ...	Do ...	Do ...	Do
103	6½" × 4½" ...	Do ...	Do ...	Do ...	Do
104	Do ...	Do ...	Figure of Chamundaraya	Do ...	Do
105	8½" × 6½" ...	Do ...	Ceiling in front of Gomata	Do ...	Do
106	Do ...	Do ...	Bandari basti doorway	Do ...	Do
107	6½" × 4½" ...	Isvara temple ...	Front view ...	Aghalaya ...	Mandya
108	Do ...	Do ...	Interior view ...	Do ...	Do
109	Do ...	Do ...	Jain figures ...	Do ...	Do
110	8½" × 6½" ...	Harihariesvara temple	Harihara ...	Malagur ...	Do
111	12" × 10" ...	Mahalingesvara temple	Sukhanasi ceiling ...	Santebachahalli.	Do
112	8½" × 6½" ...	Do ...	Doorway ...	Do ...	Do
113	Do ...	Chennakesava Temple	Pillar ...	Nagalapura	Tumkur
114—115	12" × 10" ...	Jain basti ...	Back view ...	Kambadahalli	Mandya
116	8½" × 6½" ...	Do ...	View from north ...	Do ...	Do
117—120	Do ...	Do ...	Towers ...	Do ...	Do
121	6½" × 4½" ...	Do ...	Jaina figure ...	Do ...	Do
122	Do ...	Do ...	Female figure ...	Do ...	Do
123	12" × 10" ...	Santinatha basti ...	Ceiling ...	Do ...	Do
124	8½" × 6½" ...	Do ...	Female figure ...	Do ...	Do
125	Do ...	Do ...	Male figure with chauri bearers.	Do ...	Do
126—135	Do ...	Do ...	Mythological friezes ...	Do ...	Do
136—137	6½" × 4½" ...	Do ...	Dvarapalas ...	Do ...	Do

APPENDIX B.

List of Drawings prepared during the year 1939-40.

1. Sketch Map of Sravana Belagola.
2. Sketch Map of Chandragiri.
3. Narasimha Temple, Tonnur — Ground Plan.
4. Madhavaraya Temple, Ballur — Do
5. Channakesava Temple, Nagalapura — Do
6. Panchakuta Basti, Kambadahalli — Do

APPENDIX C.

List of books acquired for the Library of the Office of the Director of Archaeological Researches in Mysore, Mysore, during the year 1938-39.

Sl. No.	Title of the book	Remarks
1	Annual Report on South Indian Epigraphy for the year ending 31st March 1935.	Received from the Manager of Publications, Delhi.
2	Archiv Orientalni, Vol. X, Nos. 1-2, June 1938 ...	Received in exchange from Orientalni Ustav-Praha III, Vlasska 19, Czechoslovakia.
3	Texts in Chinbook Jargon by Melville Jacobs ...	Received from the Librarian, University of Washington Library, Seattle, U.S.A.
4	Indian Art and Letters, Vol. XII, No. 1, 1938 ...	Received from the Indian Society, London.
5	Memoirs of the Archaeological Survey of India, No. 54, The Buddhist Antiquities of Nagarjunakonda, Madras Presidency.	Received from the Manager of Publications, Delhi.
6	Modern Mysore, by A. Padmanabha Iyer ...	Received from the Registrar, University of Mysore, Mysore.
7	Epigraphia Indica, Vol. XXIII, Part VI, April 1936	Do the Manager of publications, Delhi.
8	The Advaitasiddhi with the Gurucandrika, Vol. I	Do the Curator, Government Oriental Library, Mysore.
9	The Mysore University Calendar for 1937-38, Vol. II	Do the Registrar, University of Mysore, Mysore.
10	Indian Coins acquired by the British Museum, London, by J. Allan.	Do the Secretary, British Museum, London.
11	Annual Report on the Archaeological Survey of Ceylon for 1937-	Do the Archaeological Commissioner, Ceylon.
12	Memoirs of the Archaeological Survey of India, No. 57, The Numeral Signs of the Mohenjo-daro Script by Allan S. C. Ross.	Do the Manager of Publications, Delhi.
13	Achievements of Indian Raj, by R. S. Thayur ...	Do the Registrar, University of Mysore, Mysore.
14	Footfalls from Palaces, by Charles Bernard ...	Do do
15	Medieval Jainism, by B. A. Saletore ...	Do the Author.
16	Archaeological Survey of India, Annual Report 1935-36 by J. F. Blakiston, C.I.E.	Do the Manager of publications, Delhi.
17	A Guide to Talkad ...	Do the Superintendent, Government Printing, Bangalore.
18	Yajurvedam by Ashrir M. R. Jambunathan (Tamil)	Presented by the Author.
19	Question Papers of the University of Mysore, 1938	Received from the Registrar, University of Mysore, Mysore.
20	The Economic Charts of the Mysore State and its districts (1936-37), by G. L. Swamy.	Do the Chief Secretary to Government, Bangalore.
21	Founders of Vijayanagar, by S. Srikanthaya ...	Purchased.
22	Epigraphia Indica, Vol. XXIII, Part VII, July 36	Received from the Manager of Publications, Delhi.
23	Do Vol. XXIV, Part I, January 37	Do do
24	Tarka Tandavam of Sri Vyasatirtha, Vol. III ...	Do the Curator, Government Oriental Library, Mysore.

APPENDIX C.—*contd.*

Sl. No.	Title of the book	Remarks
25	A descriptive catalogue of the Sanskrit manuscripts in the Government Oriental Library, Vol. I-Vedas	Received from the Curator, Government Oriental Library, Mysore.
26	His Excellency the Viceroy's Visit to Mysore, January 1939.	Do the Chief Secretary to Government, Bangalore.
27-39	"India" from 1921-22 to 1933-34 (13 volumes) ...	Do the Registrar, University of Mysore, Mysore.
40	A Guide to and a Directory of Hassan—a Souvenir-1939.	Do the Secretary, Hassan Cattle Show Souvenir Advisory Committee, Hassan.
41	Epigraphia Indica, Vol. XXIV, Part II, April 1937	Do the Manager of Publications, Delhi.
42	Memoirs of the Archaeological Survey of India, No. 58, Rajagriha in ancient literature.	Do do
43	Repertoire D' Art Et D' Archæologie Année 1936	Do the Superintendent, Government Printing and Stationery, Bombay.
44	Annual Report of the Archaeological Department of His Exalted Highness the Nizam's Dominions for 1934-35.	Do the Director of Archaeology, Hyderabad.
45	Do for 1935-36.	Do do
46	An Island community ...	Do the Librarian, University of Washington Library, Seattle, U. S. A.
47	Inter-racial Marriage in Hawaii ...	Do do
48	The Philippines, a nation in the making ...	Do do
49	Founders of Vijayanagar ...	Do the Registrar, University of Mysore, Mysore.
50	Proceedings of the Prehistoric Society for 1938 (July-December).	Do the Secretary, Prehistoric Society, London.
51	Do do (January-July)	Do do
52	New Asia, an organ of oriental culture and thought—April 1939	Do The Registrar, University of Mysore, Mysore.
53	The Journal of the Benares Hindu University, Vol. III, Nos. 1 and 2.	Received from the Editor, Journal of the Benares Hindu University, Benares.
54	Mysore University Calendar for 1938-39, Vol. I ...	Received from the Registrar, University of Mysore, Mysore.
55	Do Vol. II ...	Do do
56	The New Indian Antiquary, Vol. II, No. 1, April 1939.	The Editor, New Indian Antiquary, Poona.
57	A Guide to the Buildings and Gardens, Delhi Fort	The Manager of Publications, Delhi.
58	The Adyar Library Bulletin, Vol. III, Part 28, May 1939.	The Editor, Adyar Library Bulletin, Adyar.
59	Epigraphia India, Vol. XXIV, Part III, July 1937	The Manager of Publications, Delhi.
60	The Mysore Muzrai Manual ...	The Muzrai Commissioner in Mysore, Bangalore.
61	The Manual of Sri Saunmyakesava temple, Velapuri	Do do
62	Do of Sri Chamarajesvara temple, Chamarajanagar.	Do do
63	Do of Sri Kalasesvarasvami temple, Kalasa.	Do do
64	Do of Sri Ranganathasvami temple, Seringapatam.	Do do
65	Do of Sri Srikanthesvarasvami temple, Nanjangud.	Do do

APPENDIX C.—*concl'd.*

Sl. No.	Title of the book	Remarks
66	The Manual of Sri Narayanaswami temple, Melkote.	The Muzrai Commissioner in Mysore, Bangalore.
67	Co-operation as a constructive force.	The Registrar, University of Mysore, Mysore.
68	Indic Manuscripts and Paintings.	Do do
69	Andhra Sahitya Parishat Patrika, 1939, April-May.	The Editor, Andhra Sahitya Parishat Patrika, Rajahmundry.
70	Memoirs of Archaeological Survey of India, No. 55.	The Manager of Publications, Delhi.
71	Epigraphia Indica, Vol. XXIV, Part IV, October 1937.	Do do
72	The New Indian Antiquary, Vol. II, No. 3, June, 39.	The Editor, New Indian Antiquary, Poona.
73	Sardesai Commemoration Volume, Editor: S. K. Tikekar.	Purchased.
74	Mediaeval Indian Sculpture in the British Museum by Ramaprasad Chanda.	Do
75	Chinese Buddhism by Rev. Joseph Edkins, P.H.D. ...	Do
76	India under the British Crown by B. D. Basu ...	Do
77	Rise of the Christian Power in India by B. D. Basu	Do

APPENDIX D.

Expenditure on the Archaeological Department, Mysore, during the year 1938-39.

I. Salaries :—					Rs.	a.	p.
	Director's Allowance (Rs. 50 per month)	...	...	...	600	0	0
	Assistant to the Director (Rs. 300-25-350)	...	...	...	3,958	5	0
	Architectural Assistant (Rs. 200-20-300-half)	...	...	...	1,800	0	0
	Establishment	...	...	...	6,055	12	0
	Watchman for excavation area (allowance)	...	...	...	65	0	0
					12,479	1	0
II.	Travelling Allowance	...	...	...	932	0	0
III.	Office Expenses:—						
	(1) Contingencies	...	...	...	598	14	3
	(2) Museum	...	...	...	32	12	0
	(3) Printing charges	...	...	...	1,208	7	0
	(4) Clothing to menials	...	...	...	48	6	0
	(5) Furniture	...	...	...	83	0	0
	(6) Photographs for sale	...	...	...	199	13	0
IV.	Library	...	...	...	5	4	0
	Total of I, II, III and IV	...	...	...	15,587	9	3
Add—Receipts remitted to the Treasury—							
	(Being the sale proceeds of publications and photographs)	360	7	0
	Grand Total	15,948	0	3

ANNUAL REPORT FOR 1939.

ERRATA.

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